

THE
DOCTRINE
OF THE
GOSPEL
STATED AND VINDICATED.

By WILLIAM BROOKSBANK,
Minister of the Gospel of God to the ^WBRETTAN
CHURCHES at Bristol and Dursley.

These were more noble—in that they received the word with all
sincerity of mind, and searched the Scriptures daily. Acts xvii. 11.
I am not ashamed of the gospel of Christ; for it is the power of
God unto salvation, to every one that believeth, to the Jew first,
and also to the Greek. Rom. i. 16.
And herein do I exercise myself, to have always a conscience void
of offence toward God, and toward men. Acts xxiv. 16.

Printed for the AUTHOR.

M DCC LXXXL



T H E

DOCTRINES OF THE GOSPEL
STATED AND VINDICATED.

SECTION I.

Of the Holy Scriptures.

“THE secret things belong unto the Lord our God; but the revealed things belong unto us and to our children for ever.”

The word of God, recorded for our learning, in the holy scriptures of the Old and New Testament, exclusive of all human traditions and inventions whatsoever, is the one, only, absolute, perpetual, universal rule, the infallible standard of truth and righteousness, of doctrine and practice, to the sons of men. By this very word we shall be judged at the last day. To this word, therefore, our principles, confession, and conversation, ought to be conformed: and if they do not come up to the divine purity of the mind of Christ therein declared, and stand the touchstone of the present truth, they will undoubtedly condemn us for ever, as men reprobate, and of no judgment, concerning the one faith of God's elect: which faith, being of God's operation, and coming by hearing God's own word, is precisely as pure and precious in every individual child of God, begotten of his own will through the word of truth, as it was in the apostles themselves: for those heaven-inspired helpers, and patterns of the faith and joy of all saints, were authorized, by him who sent them, to say unto their fellow-heirs of the grace of eternal life, “So we preach, and so ye believed.”

And again, magnifying his office, saith the apostle of the Gentiles, “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also

THE DOCTRINES OF THE GOSPEL

you have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain*." And again, addressing the elders of the Ephesian church, among whom he had gone preaching the gospel, he takes his last leave of them in these memorable words: "Wherefore I take you to record this day, that I am pure from the blood of all men: for I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood: for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts xx. 26.

To the same purpose also, teaching, reproving, correcting, and instructing the Galatian churches in the first principles of the doctrine of Christ, from which certain hypocritical teachers from Jerusalem, ministers of Satan! had been artfully endeavouring to disaffect and draw away their minds, he recalls them to the original test, the sound doctrine which he by the Holy Ghost had delivered unto them; pronouncing withal the

* *Unless ye have believed in vain!* What a fine irony! How striking must it have been to the lately well informed consciences and joyful hearts of the believers of Christ's resurrection, which, implying its important meaning, is the sum of the gospel, to have been warned, in such a delicate, yet pungent, manner, by their own inspired messenger from God, of the unsuspected damnable deceit of the false teachers, who, with plausible pretences and fair speeches unawares crept in among them: had begun to sap the very foundations of the Christian verity, and eternal life, by denying the resurrection of the dead, and consequently the resurrection of Christ himself; implying no less than that the gospel was a fable, the apostles false witnesses of God, and the believers of their testimony still in their sins! See 1 Cor. xvth chap. throughout.

STATED AND VINDICATED.

awful curse against those who should preach or receive any other than the one everlasting gospel of God, who is blessed for ever.—Who hath ears to hear, let him hear!—"I marvel that ye are so soon remoyed, from him that called you into the grace of Christ, unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any one preach any other gospel unto you, than that ye have received, let him be accursed: for do I now persuade * men or God? or do I seek to please men? for, if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man: for I neither received it of man, neither was I taught; but by the revelation of Jesus Christ.—But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the nations, immediately I conferred not with flesh and blood." Gal. i. 6, &c.

Such was the man, who was not disobedient unto the heavenly vision! Such were they all who spake, not of themselves, but only as the Holy Ghost gave them utterance! For it was not they that spoke, but the Spirit of their Father within them, that spoke by their mouths, and committed to writing by their hands, all the words of this life. And now, since the testimony of Jesus is finished, and sealed with the dreadful curse of the eternal God upon the presumptuous man who shall dare to add thereunto, or to diminish therefrom, or who shall by any means maliciously or ignorantly, hide or wrest the same, assuredly he can be no minister nor member of the Lord Jesus Christ, but a mere tool of Antichrist, a manifest limb of the man of sin, that son of perdition, under whatever name or form of blasphemy, he goes about to adulterate the sincere word of God; who does not hold fast, and hold forth, the one scriptural form of

* *Persuade*, &c. that is, Do I now inculcate, or press upon your consciences, the doctrines of men or of God? Judge ye.

THE DOCTRINES OF THE GOSPEL

sound words in faith and love which is in Christ Jesus, contending earnestly for that faith which was once delivered to the saints, but, on the contrary, departeth therefrom, and speaketh lies in hypocrisy. Such are to be utterly rejected as heretics, condemned of themselves, and condemned of God.

“Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.” Mat. vii. 15.—Saith Paul to all saints, “Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ but their own belly; and by good words and fair speeches deceive the hearts of the simple.” Rom. xvi. 17.

Hear the apostolic charge to Timothy, and, in him, to every evangelist and minister of God, to the end of time: what an awful and important warning does it bear to all who have souls to be saved, or to be damned, according as they hear, or forbear to hear, while the Holy Ghost saith yet to-day, “To-day, if ye will hear his voice!”—“But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned; and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfected, thoroughly furnished unto all good works. I CHARGE thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom, PREACH THE WORD; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine: for the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things,

STATED AND VINDICATED.

things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. iii. 13. *Ec.*

If it were possible, they would deceive the very elect. But the sovereign Lord of all hath prevented that. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." While the rest are blinded, the election obtain, and also retain their heavenly calling, being begotten of God's own will, through the word of truth, and preserved by his Almighty power through faith unto eternal salvation. But in reading the Old Testament, this we must know first, "That no prophecy of the Scripture is of any private * interpretation. For the prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Ghost. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, † and bring upon themselves ‡ swift destruction. And many shall follow their pernicious ways, by reason of whom the way of

* *Private*, that is, human interpretation; for, as the prophets spake not of their own private spirits, according to human wisdom, but by the divine Spirit, who publicly by their mouths declared the things which were to come; so, where any interpretation was needful, it belonged to the Holy Ghost alone to give the same; which he also did publicly by the apostles. So that churchmen, Popish or Protestant, with their public creeds, councils, synods, assemblies, acts, and all their other Babylonish gear, have nothing to do here; nor their pretended claims of public interpretation to be palmed or imposed and bound upon the consciences of private men, as they speak, by the public power of the keys, and mere dint of church authority.—Nothing more indeed than devils, who first taught them to sit in the seat of God, and give out that they were God.

† *Them*. Here the Greek word *αυτους* evidently means the people of God, both of the Jewish and Christian church, whom the Lord bought with his own blood.

‡ *Themselves*. The original word here, as sufficiently distinguished also in the translation, is *εαυτους*; meaning certainly not the people of God whom the Lord bought, but only the false teachers themselves, who by their accursed practices draw down the vengeance of God upon their own heads, and upon all those infatuated persons who follow them.

truth

8 THE DOCTRINES OF THE GOSPEL

truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2. Pet. i. 20, &c.

"Bind up the testimony, seal the law among my disciples—to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Thus saith the Lord, Isa. viii. 16. And, speaking to his disciples, he says; "Ye shall know the truth, and the truth shall make you free—If the son therefore shall make you free, ye shall be free indeed!" John viii. 32, &c. — "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. v. 1.—"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."—If you ask, how shall we know the true spirit from the false? Let the Spirit of God in the apostles decide the matter. The apostles say, "We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us; hereby know we the spirit of truth, and the spirit of error." 1 John iv. 1. &c. "Blessed are the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted," Psal. lxxxix. 15, &c.

SECTION II.

Of God and the Holy Trinity.

ALL sects have an object of worship, which they call God; to which they devote themselves, and by which they expect to be saved and made happy. All who are called gods, however, are not God. Save the one living and true God, whose name alone is Jehovah, the rest are all mere idols, delusions and phantoms of a blinded imagination; monsters of abomination! (of the same stamp and pedigree with Diana of the Ephesians, whom all the world worshipped), produced, enshrined,
and

and adorned as objects of adoration, in the darkness of a carnal heart, by the prince of the power of the air, the spirit that now worketh in the children of infidelity. Such as the deity, such is the devotion, of all the sons and daughters of unbelief. As their god, so is their godliness. The gods of the heathens were false gods, no gods, dunghill gods, nay, devils, and not deities, whom they worshipped and served.——“What say I then? that the idol is any thing? or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils: Ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?” 1 Cor. x. 19, &c.

Whatsoever, as already said, a man hopes to be saved by, or that wherein he makes his happiness, whether real or imaginary, to consist, that same, be whatsoever it may, is his God: to which also he devoutly renders in sacrifice the love, services, and affections of his heart. Thus, covetousness, which is lust, or forbidden desire of every kind, is by the God of truth expressly called idolatry. And idolatry, we know, is the service of Satan, and not of God. Those who give themselves to carnal pleasures, minding earthly things, and making provision for the flesh, to fulfil the lusts thereof, are said to make their belly their god: their wisdom and their way being only earthly, sensual, devilish. “If the light within you be darkness, how great is that darkness!” If your service be sin, how bitter is your bondage! “For the wages of sin is death.” If the Devil be your lord, the Devil also is your portion——“Go to the gods whom you have been serving.” The everlasting fire prepared for the Devil and his angels is the lot of your inheritance. “They have no knowledge that set up the wood of their graven image, and pray unto a God that cannot save.” Isa. xlv. 20. True then must this consequence be, that, in these our latter perilous times, there seem to be as many false gods, vainly pretended objects of worship,

10 THE DOCTRINES OF THE GOSPEL

ship, among those falsely called Christians, as there were among the blinded nations, and their equally idolatrous associates in devotion, the apostate Jews, of old. To the latter of whom it was said, "According to the number of thy cities are thy gods, O Judah." So now, alas! every one has chosen his own idols; and after them he will go. Behold the gods whom they trust in!—

One boasts, and cries, *Come of others what will, I am sure I shall be saved by my own good honest heart, dispositions, desires, and works: these are my gods; O my soul, on whom alone I rely, to bring me to the promised land of rest. These, these are all my salvation and delight. Other mediators besides these, I want, I wish for none*—But wilt thou know, O vain man, "He that trusteth in his own heart is a fool—The heart is deceitful above all things, and desperately wicked: who can know it?—A corrupt tree cannot bring forth good fruit: neither do men gather grapes of thorns, nor figs of thistles."

Another, in much the same confident strain of abominable blasphemy, hugging himself, and lolling every fear asleep, despising the terrors of the Lord, and scornfully regarding all around him, whispers to his fearfully deluded soul, and says, *There is no fear of me—my God I brought into the world with me. I carry him in my heart—my natural reason, my own conscience, is the only god I am accountable unto: by adhering to whom, and walking according to his sovereign dictates, I doubt not, I shall find myself as compleatly happy as my nature will admit of.*—But what saith the scripture? "Vain man would be wise, though man be born like a wild ass's colt—what is man, that he should be clean? and he which is born of a woman, that he should be righteous?—Except a man be born again, he cannot see the kingdom of God—For whatsoever is born of the flesh is flesh; and whatsoever is born of the Spirit is spirit.—But to the impure and unbelieving, nothing is pure; but even their mind and conscience is defiled. The carnal mind is enmity against God."

Another, not quite so barefacedly indeed, but with abundantly more hypocrisy, pretending that it is equitable at least, to divide the glory of salvation between himself

himself and God, gives out, *That he hopes to be saved, not together by his own works; but partly by them, and partly by the grace of God, through the Lord Jesus Christ: so that these two, a human and a divine righteousness, compounded together, make up the sum total of his hope towards God.*—But not so confessed the inspired servants of God, saying, “Not by works of righteousness which we have done, but according to his mercy he saved us.—Being justified freely by his grace through the redemption that is in Jesus Christ.—That being justified by his grace, we should be made heirs according to the hope of eternal life.—This is a faithful saying.—And if by grace, then is it no more of works: otherwise grace is no more grace.—But if it be of works, then is it no more grace: otherwise work is no more work.”

Another, neglecting the living oracles of God, and counting them a dead letter, you may see, directing his attention elsewhere; daily crying, and looking up, for *dreams, visions, new revelations, manifestations, signs, frames, feelings, &c* which he expects to be given to him in particular, as peculiar tokens of his own assured interest in Heaven. And if all seem to answer his sanguine expectations from that quarter, he will doubt no more; for now, he thinks, all is safe with him.—But is such a one quite sure that he is not given up to a judicial reprobacy of mind? which is the just judgment of God upon the many antichrists that perish: “Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.—For whatsoever is not of faith is sin.”—Now, “Faith cometh by hearing, and hearing by the word of God.—But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him;” namely, in his own way. “Search the scriptures; for in them ye think ye have eternal life: and they are they that testify of me,” saith the Lord.

Passing by for the present all the rest of that innumerable

merable multitude of zealous votaries, who, like the foregoing, devoutly worship the idols of their own bewitched hearts, that is to say, strange gods, unscriptural gods! whose highest title and perfection is to be liars, murderers, devils and destroyers to those who put their trust in them! — observe only, with what insufferable arrogance and apparent pride of heart, that other leader, with his company, hold up, for an object of universal adoration, a god only in one person, as they are pleased to express their blasphemy; meaning thereby utterly to deny any distinction of persons whatsoever in the Godhead! But neither is this, how highly soever extolled in words, and clothed with ever so many attributes, usurped and stolen from the one living and true God, any other but a downright idol, like the rest, whom the scripture hath never revealed, and, consequently, none who understand the scripture can ever be so blind as to worship.

These are some of the idols, acknowledged in the correspondent idolatry of the present day. And now, as Elijah said to Israel of old, “How long halt ye between two opinions? If the Lord be the God hear him; but if Baal, hear Baal.” — Said Moses, “Who is on the Lord’s side? who? Let him come over to me.” — Said Joshua, “If it seem evil unto you to serve the Lord, chose ye this day whom ye will serve; but as for me, and my house, we will serve the Lord.” — Said the apostles, “There is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many); but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” — “Thou shalt worship the Lord thy God, and him only shalt thou serve,” saith the Lord. Amen, even so, amen, say all saints.

The abominations of old were but the elder brothers of the gods newly come up. What was said of the ancient, is equally true of the modern idols of every nation. But the glory of Israel is still the same; from everlasting to everlasting God; a God that changeth not, with whom there is no variableness, nor shadow of turning.

—“Not

—“Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake: Wherefore should the heathen say, Where is now their God? But our God is in the heavens; he hath done whatsoever he pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them: so is every one that trusteth in them. O Israel, trust thou in the Lord.” Psal. cxv. 1, &c.—
 “For their rock is not as our Rock, even our enemies themselves being judges.”—“For this God is our God for ever and ever; he will be our guide even unto death”—and afterwards receive us into his everlasting glory.

Do they ask us, how we know this God to be God, and our God?—Let the witnesses of God answer for themselves and for us: “God who commanded the light to shine out of darkness, is he who hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” 2 Cor. iv. 6. Do they farther ask us, through what medium is this light conveyed, and transmitted to our hearts? This also let the infallible witnesses of God declare: “These things write we unto you, that your joy may be full. This then is the message we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.” 1 John i. 4, &c. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” John i. 18. How declared him? “As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.

24 THE DOCTRINES OF THE GOSPEL

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth—For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ." 1 Cor. ii. 9, &c.

Would you know then the whole declared mind of Christ concerning God, his being, character, perfections, attributes, purposes, thoughts, works, and ways; consult the whole connected written testimony of God, from Moses to John: and therein, for these things are all plain to him that readeth and understandeth, if thy mind is not prepossessed and blinded by Satan, but enlightened by the Holy Ghost in the knowledge of his own meaning, thou wilt clearly discern, in contradiction to all idols who are falsely called gods, that the living and true God is one, and only one, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, mercy, and truth—the King eternal, immortal, invisible, the only wise God—who alone hath immortality, dwelling in light inaccessible, and full of glory—whom no one hath seen, or can see—a Spirit, pure, perfect, and absolute, uncompounded of parts and passions—uncreated, self-existent, self-sufficient, and independent—unsearchable, incomprehensible, and comprehending all—the sole Creator, Preserver, Governor, Lawgiver, Judge, and King—the one, absolute, supreme, universal Disposer of all—knowing all, searching all, and present every where, being God over all, blessed for ever—who ruleth in the armies of heaven, and amongst the inhabitants of the earth, doing whatsoever seemeth good in his own sight in the heavens above, in the earth below, and in the depths beneath the earth—whose name alone is Jehovah, who was, and is, and is to come, the Almighty—the same yesterday, to-day, and for ever—from everlasting to everlasting God—just in all his ways, and holy in all his works—the king of saints—who worketh all things according to the counsel of his own will, and is accountable to none—who cannot be tempted with evil, neither tempteth he any one—the Father of lights, with whom is no variableness, neither shadow of turning—from whom cometh down from above every good gift, and every perfect gift—

gift—to whom alone all faith, love, service, submission, and absolute universal obedience, are due—a just God, and a Saviour, besides whom there is no God—who lifteth up his hand to heaven, and sweareth that he liveth for ever and ever, saying, I am God, and there is none else; there was no God before me, neither shall there be any after me: I am God, and there is none beside me: look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else—O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! for who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed to him again? for of him, and through him, and to him, are all things. To him be glory for ever. Amen.

To bring a separate proof of each of these, and other equally undeniable notices not here particularly mentioned, of the revealed name and incommunicable character of God, as revealed by himself in the Scriptures, which can only be perceived in the light and connection of the Scriptures themselves, and that also only through the inward illumination of the Holy Ghost upon the mind of the reader, would, to those who have tasted of the grace of God, and seen the clear light of the knowledge of the glory of God shining in the beauty of his own holiness into their hearts, be like bringing witnesses from without to prove the existence of the sun to those who already rejoice and bask in the glory and influence of his well-felt and clearly seen meridian beams.

For this, undoubtedly, is the privilege of all the children of the light and of the day, whom God hath made meet to be partakers of the inheritance of the saints in light; whom he hath delivered from the power of darkness, and hath translated into the kingdom of the Son of his love; that we should shew forth the praises of him who hath called us out of darkness into his marvellous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy;—to say without presumption, without wavering, uncertain-

26 THE DOCTRINES OF THE GOSPEL

ty, or doubt, from heart-felt experience, and full assurance of the things freely given to us of God our Father, confessing to his glory, and that upon his own authority and express command, that "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii. 18.

But still, in every sense, it is true, that the blind know nothing of that light which is hid from their eyes. "But, if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. iv. 3, &c.

Hitherto, however, the most eminent opposers of God and of his truth, with whom at present we are called more immediately to contend, will perhaps, at least in words, seem totally to agree with us. And indeed there are none found who profess to stand up more boldly not only for the unity of God, but also for his revealed attributes, than some of those who glory in being called Unitarians, in opposition and contradistinction to those who hold an eternal unchangeable distinction of persons in the one unsearchable undivided Godhead—Which distinction of persons, being clearly revealed in the Scripture, we verily dare no more deny, or explain away, although in its nature incomprehensible by us, than we dare deny the very being and unity of that God, who is equally incomprehensible; whom, nevertheless, we are taught and bound to know, to believe, to love, to worship, and to serve alone. If we then are to be blamed for believing the doctrine of the Holy Trinity, because the manner of its being is acknowledged to be infinitely beyond the utmost limits of human penetration, how are they, think you, to be excused, who, by their own confession, must acknowledge, that they also worship an incomprehensible God?—of whom it is said, "Canst thou by searching find out God? canst thou find out the Almighty to perfection? It is high as heaven; what canst thou do? it is deeper than hell; what canst thou know? the measure thereof

is longer than the earth, and broader than the sea." Job. xi. 7; &c.

Verily, if this ground, upon which the antitrinitarian system is evidently erected by all its builders, be a true and solid foundation, then absolute, avowed, unqualified atheism is the firmest rock!

But see yonder! what a large compacted body of bold opposers of the doctrine of Christ, breathing defiance against the armies of the living God, appear in arms on the antichristian field!—What various names of blasphemy they bear, emblazoned, high-displayed, upon their banners!—How they endeavour to cover their deadly designs with the depth of stratagem and deceit! Yet, by no uncertain sound, proclaiming with a thousand trumpets, and echoing their hostile intentions through all their hosts!—Hark! how they exclaim from man to man! *We are for an official Father, an official Son, and an official Spirit—But the eternal Father, the eternal Son, and the eternal Spirit, we refuse, we deny, and mean to combat and overcome.*—

Others, no less daring and desperate enemies of the truth, in separate divisions and under many leaders, are found also advancing upon us daily, and that on this side, crying out in language indeed somewhat varied, but nearly, if not entirely, in our judgment, were the apparent sophistry of words removed, of the same spirit and kindred meaning at bottom with the former; how shocking for Christian ears to hear, *That the Lord Jesus Christ, whatever he was, or was called before, did only actually become the Son of God at the time of the incarnation, and that in reality there was no Son of God in existence above eighteen centuries ago, since which time it was that the Virgin Mary became the joyful mother of a Son. In a word, say they, he became the Son of God only when he became Emanuel, and was beheld in our nature; God manifest in manhood.*—Hear, O heavens, and give ear, O earth!—Is not the Lord, the Son of the Father, the Lord God who created you and all your hosts, here, in the most palpable manner, denied by those wicked men!—Let those who maintain such cursed tenets never blame the zeal of a Roman Catholic more for making the Virgin Mary a fourth person in the Godhead, and

for worshipping her accordingly. "God saith unto the Son, Thy throne, O God, is for ever and ever—And thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hands."—But those men say, The Son himself had not that dignity of being the Son of God until some thousands of years after the beginning of the creation, when it was first imparted unto him, partly by God, and partly by the Virgin Mary!—What damnable heathenism is this!—*Mixta Deo mulier* is the proper motto, the very spirit of this blasphemy!—Did ever pagan or devil conceive grosser blasphemy than this, which those men avow and insist upon, and that even in the name of God!

What churches, or rather synagogues of Satan, must they be who harbour, foster, and cherish such a generation of vipers in their bosoms!—Their names, books, and abettors, should have been here advertised; but, alas! they are already too well known: besides, if such magazines of hellish artillery are to be further pointed out, it is proper, by all means, to leave Satan and his ministers to do their own work; to which condemnation they have been before of old ordained—We only warn our friends of such infernal batteries as are already brought forth in present action upon the field, and galling us on every side.

Moreover, if friend or foe alledge that we use too light, or too severe language, when speaking upon such an awful and important subject, it may be replied once for all, that Elijah, with all the partakers of the same Spirit of faith, both mourned and laughed at, and withal poured out the bitterest reproaches against the inventors and worshippers of strange gods: and surely none can decently deny, but that the following believers of the same truth may innocently join them who have gone before, both in their manner of conducting their warfare, and also in their triumph of faith.

They had to deal with the false gods, and false worshippers in their times. We have no less reason to be on our guard against the idols and idolators in ours; and to expose them in all their proper colours, wherein the scriptures represent them: unless indeed it be our duty,

duty, when we see the wolves coming, to give no warning to the flock of God, which he purchased with his own blood.

And now, as the establishment of truth is the destruction of error, it is enough for us to be established in this divinely revealed truth, that the Lord God is one; and that his character, as declared by himself, is eternally distinguished from every idol of every name. "Hear, O Israel, the Lord thy God is one Lord—I am Jehovah thy God—Thou shalt have no other gods before me—I am the first and the last—There is no God besides me."

In the Godhead there be three distinct persons, of one substance or essence, power and eternity, the Father, the Word, and the Holy Ghost, and these three are one; not one person, but three persons; not three gods, but one God; for "there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one;" not one afore or after another, not one greater, or less than another; but in glory are equal, in majesty coeternal. The Father is God, the Son is God, and the Holy Ghost is God; yet they are not three Gods, but one God; the Father is eternal, the Son is eternal, and the Holy Ghost is eternal; yet they are not three Eternals, but one eternal God. This is clear as the sun from the Old Testament, as well as from the new, namely, that there are three distinct persons, and that this threefold distinction of persons, being essential to Godhead, is eternal and unchangeable as the divine nature itself. "In the beginning, God created the heavens, and the earth, and the Spirit of God moved upon the face of the waters;" and "by the Son were the worlds made." Here are three persons, mentioned, and the eternity of each person implied; "Let us make man in our own image, after our likeness." These words were spoken, in the eternal council; for God, the Father, the Son, and the Holy Ghost, entered into a covenant or agreement according to the counsel of their own will, from eternity, not only to make man, but likewise to save man: but a God in one person, is not the covenant-God; therefore he is not God, but an idol. And those people that wor-
ship

ship a God in one person, they profess to know more than God, by making themselves wiser than God, for God saith, "Let *us* make man, in *our* own image, after *our* likeness." The words *us* and *our* are plural, and it would be downright absurdity for a person to say to himself, Let us make this or that; yet they fear not to charge God with foolishness; nay, they give him the lie direct in his testimony. And they tell us likewise, that the Father is God, also that the Son is the same God the Father, and that the Holy Ghost is God the Father and the Son, and so they confound the distinct personality of these three; and by doing so, deny that there are either Father, Son, or Holy Ghost. But we, God helping us, will abide by the word of God, and that only. And this is quite sufficient for us, that God has said, that "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." The apostle here mentions the number of the witnesses, which are three, there being so many persons in the Godhead, and such a number being sufficient among men, in whose language God speaks to us of himself, for the establishing of any point: to which may be added, that they were witnesses in heaven, not to the heavenly inhabitants, but to men on earth; they are so called, because they were in heaven, as it is said, our Father in heaven; and from thence gave out their testimony; which shews the firmness, and excellency of it, it being not from earth, but from heaven, not human but divine. And "these three are one," not only in their unity, and agreement in their testimony, they testifying of the same thing, the Sonship of Christ, but of their unity in essence or nature, they being the one God. So that the apostle here holds forth, and asserts the unity of God, a trinity of persons in the Godhead, the proper Deity of each person, and their distinct personality. The unity of the divine essence, in that they are one; a trinity of persons in that they are three, "The Father, the Son, and the Holy Ghost," and are neither more nor fewer. The deity of each person is evident, for if it were otherwise, their testimony would not be the testimony of God, as in verse 9th, "If we receive the witness.

witness of men, the witness of God is greater." And their distinct personality is equally manifest; for were they not three distinct persons, they could not be three testifiers, or three that bear record. Now, if this be not sufficient to convince those deniers of the trinity of persons in the unity of the divine essence, I would only intreat them to weigh the following scriptures, Isa. lxi. 1. and Mat. iii. 16. chap. xxviii. 19. John xiv. 16, 17. 2 Cor. xiii. 14. and if they reject these, the words of Stephen are quite applicable to them, "Ye stiff necked, and uncircumcised in heart, and in ears, ye do always resist the Holy Ghost, as your fathers did so do ye." Act. vii. 51. "Blessed be God, even the Father of our Lord Jesus Christ, who hath blessed us," say all the faithful, "with all spiritual blessing in heavenly things in Christ; according as he hath chosen us in him, before the foundation of the world." (For what? that we should live to ourselves, to the world, slaves to sin and Satan? nay, but) "that we should be holy and without blame, before him in love." Eph. i. 3, 4. And as there is the Father, so there is the Son, which is Jesus Christ, whose name is the Word of God, begotten from everlasting of the Father, the very and eternal God, of one essence with the Father; by whom all things were made. "For by the Son were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by him, and for him, and he is before all things, and by him all things consist." Col. i. 13, &c.

I do not know any that call themselves Christians, who do not acknowledge that Jesus Christ is the only begotten Son of God in some sense or other. And some there are, as we have said, that do affirm that Jesus Christ is not only the only begotten Son of God, but that he is an eternal person, the king eternal, very God, and at the same time absolutely deny his eternal Sonship; insisting upon it, that he was not the Son of God, before he was born of the Virgin Mary. What an heap of inconsistencies are here? in explicit terms, that the union of the divine and human nature in one person, constituted his Sonship in the womb of Mary!

To

28 THE DOCTRINES OF THE GOSPEL.

To acknowledge and confess, that Jesus Christ is the only begotten Son of God; and to affirm at the same time, that he is an eternal person, the eternal King, yea, the very and true God, and yet to deny his eternal Sonship, what is it but a contradiction in terms, and compleat nonsense? for if he is the only begotten Son of God, and an eternal person, he must be the eternal Son of God; but Jesus Christ is the only begotten Son of God; "God so loved the world, that he gave his only begotten Son," &c. John iii. 16. 1 John iv. 9, 10, and an eternal person; therefore, he is the eternal Son of God; "I will declare the decree (saith Jesus the Son of God), the Lord hath said unto me, Thou art my Son, this day have I begotten thee." Psal. ii. 7. What day? The day of eternity, which is one continued *now*, for there is no afore or after in eternity; and so Christ explaining his own words, says, "The Lord possessed me, in the beginning of his way, before his works of old; I was set up from everlasting, from the beginning, or ever the earth was." Prov. viii. 22, 23, to the end. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. He was in the world; and the world was made by him, and the world knew him not. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. And of his fulness have all we received, and grace for grace. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John, i. 1, 2, 3, 10, 14, 16, 18. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting," or from the days of eternity, (margin). Mich. v. 2. And that this person is Jesus Christ, we have an infallible interpreter, for "Thou Bethlehem in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a governor that shall rule my people Israel."

Israel." Mat. ii. 6. And Jesus himself saith, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and was, and which is to come, the Almighty." Rev. i. 8. Besides, he that created all things must be eternal; but Jesus Christ the Son of God created all things; therefore, he is the eternal Son of God, "for to which of the angels said he at any time, thou art my Son this day have I begotten thee. And again, I will be to him a Father, and he shall be to me a Son, but when he bringeth in his first begotten into the world, he saith, Let all the angels of God worship him." And they all obeyed the command; for "suddenly there was with the angel a multitude of the heavenly host, praising God; (the Son of God manifest in the flesh), and saying, Glory to God in the highest—and on earth peace—goodwill towards men." Luke ii. 13.—"But unto the Son, he saith, thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom—And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands." Heb. i. throughout.—Can I now hear all this from the mouth of God, who cannot lie, and after all deny the eternal Sonship and Godhead of the Lord Jesus Christ? Then I should be guilty of making all the holy angels mere idolaters, and of charging God himself as the author and institutor of that same damnable abomination.—And hereby, surely I should prove myself a most hardened, horrid, and daring blasphemer. But if Jesus Christ was not the Son of God, before he was born of the Virgin Mary, he did not create all things; unless they can prove that the Virgin Mary was eternal, for surely his having glory with the Father before the world was, John, xvii. 5, and his creating all things, must have taken place prior to the union of the two natures, viz. before he was born of the Virgin.

And if Jesus Christ was not the Son of God before he was born of the Virgin Mary, he is no more than a creature, a mere man; for if there ever was a time, in which Jesus Christ was not the only begotten Son of God, he can only be a creature; for there never were but the creature and the Creator, time and eternity.

What

24 THE DOCTRINES OF THE GOSPEL

Whatever was from eternity must be God; whatever took place in time, whether angels or men, are no more than creatures. Therefore, to deny the eternal Sonship of Jesus Christ, is to deny his eternal Godhead; for he is the Son of God, in the same respect that he is God; for saith he, "I and my Father are one." John x. 30. "And he that hath seen me, hath seen the Father." John, xiv. 9. And, if Christ is not truly and properly the Son of God, the Father is not truly and properly the Father of Christ; if Christ is only a Son in a figurative and metaphorical sense, the Father is only a Father in a figurative and metaphorical sense; if Christ is only a Son by office, then the Father is a Father only by office; which is absurd to the highest degree; and to deny the eternal sonship of the Son, is to deny the eternal Fatherhood of the Father, and the eternal procession of the Holy Ghost. This tenet does not only overthrow the doctrine of the Trinity, but it attacks the doctrine of the Godhead itself, and cuts it off at one single stroke.—Where then is the foundation of our faith, our hope? It is gone, yea gone for ever, yea lost for evermore, and nothing left but downright atheism. Pray, who is Antichrist but he that denieth the Father and the Son?—"He is Antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son, the same hath the Father also." 1 John ii. 22, 23. But who are they that have both the Father and the Son? The apostle tells us, they are they who understand and abide in the doctrine of Christ; but "whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds." 2 John ver. 9, 10, 11.

As there is the Father and the Son in Godhead, so there is the Holy Ghost, eternally proceeding from the Father and the Son, who is of one essence with the Father and the Son; the eternal God, who is the quickener, the comforter, the sealer, the sanctifier of all the elect

elect people of God—"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John xv. 26. He is called the Spirit of Christ; and, "if any man have not the Spirit of Christ, he is none of his." Rom. viii. 9. But, "where the Spirit of Christ is, there is liberty."

Thus "there are Three who bear record in heaven, the Father, the Word, or Son, and the Holy Ghost; and these Three are One."

SECTION III.

Of the Creation, the Fall, the Incarnation of the Son of God, and Justification by his blood.

GOD entered into covenant to make man, "And God said, Let us make man in our image, after our likeness:" and God created man free from sin, after his image and likeness, in wisdom, in righteousness, and true holiness. And, Adam being our federal head, we all stood complete in him.

But man by transgression fell, lost his original righteousness, and became earthly, sensual, and devilish; brought a curse upon himself and upon all his posterity; for "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. And "by that one offence judgment came upon all men unto condemnation." Rom. v. 18. And we have all sinned and come short of the glory of God; for sin is the transgression of the law, which is holy, just, and good, like its unchangeable author God, the same yesterday, to-day, and for ever; and it demands an holy nature, universal, perfect, and perpetual obedience; and the least failure, even the least defect of perfect love to God or men, even our bitterest enemies, is a transgression of the law, and it immediately pronounces a curse upon the transgressor. There are no venial sins; "the soul that sinneth shall die," and the wages of every sin is death. Rom. vi. 23. But, had we never sinned in our own persons, by the sin of Adam we are all condemned; we were shapen in

26 THE DOCTRINES OF THE GOSPEL

iniquity, and in sin did our mothers conceive us; so that our conception is in sin, our birth is in sin, and we come into the world earthly, sensual, devilish; for that which is born of the flesh is flesh; and full of evil, in so much that every imagination of the thoughts of our hearts is not only evil, but continually evil. Gen. vi. 5. And out of this evil heart proceed evil thoughts, murders, adulteries, fornications, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man. Mark vii. 22, 23.

In short, sin has brought death upon every faculty of the soul. The understanding is dead, so that man has no knowledge of God, nor the things of God; his understanding is darkened, being alienated from the life of God through the ignorance that is in him, because of the blindness of his heart. Eph. iv. 18. "For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. His will is dead; instead of making choice of God and the things of God, it is full of rebellion against God; for "the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." The affections are dead; for, instead of their being placed on heaven and heavenly things, they are placed upon earth and earthly objects, yea fixed, chained down, and rivetted to the things of time and sense. The memory is dead; it cannot retain any of the things of God. The conscience is dead, seared as with a hot iron, and full of dead works; and in this state of guilt and condemnation, the wrath of God abiding on him, he remains, unless through the word, by the Spirit of God, he is quickened, united unto Jesus, and made one spirit with the Lord, having his conscience purged from dead works by the blood of Jesus, clothed with the garments of salvation and the robes of righteousness, and sanctified by the Spirit of the Lord.

But though man is thus dead in trespasses and sins, having neither will to chuse God, nor power to turn to God, condemned by the law, and entirely destitute of meetness for, or title to the kingdom of heaven, and
a child

a child of wrath; yet, blessed be God! Jesus Christ the Son of God, who is the Word of God, Rev. xix. 13. in the fulness of time took upon him man's nature, with all its sinless infirmities; was made of a woman; so that he was true and very God, and true and very man: for "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5. It is never said, that the human nature of Christ was begotten, but always made; for the human nature of Christ did not exist of itself, but, as soon as it was made, was united to the Son of God, and God and man became one person, one Christ: and the Son, when he cometh into the world, saith, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." Psal. xl. 6. Heb. x. 5. And the apostle tells us, that the Son of God "was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. i. 3, 4. Not begotten so as then to begin to be the Son of God by the resurrection from the dead; but then, and at his nativity, his baptism, and transfiguration, declared and openly pointed forth to be what he was, is, and shall be, from eternity to eternity, unchangeably the same yesterday, to-day, and for ever, the Son of God according to the Spirit of holiness; that is, evidently in this place, according to the divine nature, if so be these words, "according to the flesh," declare and determine him to be the Son of David according to the human nature; which to deny, were nonsense and blasphemy in the abstract.

And he is the Surety of his people, and the Father "hath laid on him the iniquity of us all;" Isa. liii. 6. not only iniquity, but all our iniquity, all sin original and actual, of heart, lip, and of life. Though he had no sin of his own; for he was holy, harmless, and separate from sinners; yet, becoming our Surety, he made them all his own, in the same manner as a person, that is bound Surety for another, though he had contracted no debt himself, yet, by giving bond for him who had contracted the debt, that debt he makes his own; and

Christ calls our sins his own sins—"Innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth me." Psal. xl. 12.

But what words can be more home to this purpose than those of the apostle, that God hath made Christ "to be sin for us, who knew no sin, that we might be made the righteousness of God in him." 2 Cor. v. 2.

Since then Jesus Christ the Son of God hath fulfilled all righteousness, and hath magnified the law, and made it everlastingly honourable, he hath put a thousand times more honour upon it than the angels who never sinned, yea, infinitely more than Adam and all his posterity could have done, had they kept their primeval purity. Then, the law would only have had the obedience of creatures; but now, it hath got the obedience of God.

So that Jesus Christ, by his all-meritorious life and death, "hath finished transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness." Dan. ix. 24. "Who his own self bare our sins in his own body on the tree, the Just for the unjust, that he might bring us to God, that we, being dead unto sin, should live unto righteousness; by whose stripes we are healed;" 1 Pet. ii. 24. and iii. 18. "and hath put away sin by the sacrifice of himself;" Heb. ix. 26. and "by that one offering he hath perfected for ever them that are sanctified." Heb. x. 14.

But how are poor sinners to receive and enjoy Christ, with all the benefits of his all-meritorious life and death? I answer, by faith alone, previous to any thing else.

But what is faith? The apostle tells us, that faith is the gift of God, and the work of God, and the substance, the ground, or confidence of things hoped for, the evidence, the conviction, the demonstration, or the assurance of things not seen, Heb. xi. 1. built wholly and absolutely upon the infallible word of God. In one word, faith is just belief; neither more nor less: and belief is the crediting of a testimony; faith in God, then, is the belief of his testimony—a certain persuasion that

that what God says is true—arising and inseparable from the belief of God's veracity. But what hath God said? God hath said, "By one man's disobedience many were made sinners;" but immediately adds, that "by the obedience of one shall many be made righteous;" Rom. v. 19. and that "Christ is the end of the law for righteousness to every one that believeth." Rom. x. 4.

But what are we to believe? We are to believe, that Jesus Christ is the Son of God, who hath fulfilled all righteousness; "who was delivered (say believers of these glad tidings, and that upon the authority of God) for our offences, and was raised again for our justification." Rom. iv. 25. If we believe this with our hearts, this is the faith of the apostles of Christ; and every one that thus believeth is justified, and he knows it.

"Abraham believed in the Lord, and it was imputed to him for righteousness." Now what was Abraham's faith? It was this, even the belief of God's word of promise: God promised to send Christ, by the line of Isaac, into the world, to be a blessing to all nations; "and he (Abraham) was fully persuaded, that what God had promised, he was able (as well as faithful) to perform." Rom. iv. 21, 22. I do believe that Jesus Christ is the Son of God, who was delivered for our offences, and was raised again for our justification; therefore I do believe, that, through the righteousness of Jesus being imputed unto me, I am justified from all things. Acts xiii. 38, 39.

SECTION IV.

Of Regeneration, — Assurance of eternal life, — Sanctification, — the Law — in what sense believers are free from it.

BELIEVERS of the glad tidings of Christ's resurrection from the dead, being justified freely by his believed and imputed righteousness, are also declared to be born of God, even as Jesus was declared to be the Son of God by his resurrection; for "whosoever believeth that Jesus is the Christ, the Son of God, is born of God." 1 John v. 1. I believe and am sure, that Jesus is the Christ, the Son of God; therefore I believe and am sure, that I am

born of God, a child of God, an heir of God, being born from above, born of the Spirit by the word, who witnesseth to my spirit, and assures me, as certainly as God can do it by his word, that I am a child of God; and not only I, but every one that thus believeth the same truth concerning the Son of God, is born of God; and they all know it; yea, even the babes in Christ themselves know it—"I write unto you, little children, because your sins are forgiven you for his name's sake, and because ye have known the Father;" 1 John ii. 12, 13. "for ye have an unction from the Holy One, and ye know all things," (all that the apostle had wrote unto them), ver. 20. "Ye are all the children of God by faith in Christ Jesus;" Gal. iii. 26. "and, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Chap. iv. 6. And our Lord says, "I am the good Shepherd, and I know my sheep, and am known of mine; they hear my voice, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of mine hand." John x. 14, 27, 28.

Surely none will dispute against Christ's knowing his sheep; why then dispute against believers, who are Christ's sheep, knowing their Shepherd? for he that hath said the former hath said the latter: therefore, if the former be true, the latter is true also: but the former is true; therefore the latter is true also; for he that is truth itself hath spoken it: therefore, if you believe the former, you must believe the latter. But, if you believe the former and not the latter, you make him a liar in the latter, whom you pretend to hold true in the former. But, if God is to be credited in one thing, why not in every thing? and, if not in every thing, why then in any thing? But God is truth, and cannot lie; therefore he is to be credited in every thing. And every believer of this truth hath set to his seal, that God is true. And "we know that we are of God, and that the whole world lieth in wickedness, or in the wicked one." 1 John v. 19. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is; and every man that hath
this

this hope in him purifieth himself even as he is pure." What hope? That he is a child of God, or that he may become a child of God? Oh, no, Sirs; that they knew already—"Beloved, now are we the sons of God."—But this is their hope, that when Christ, who is their life, shall appear, they shall be like him; and every man that hath this hope in him purifieth himself even as he is pure.

The sins of believers are washed away in their Redeemer's blood; and they know that they "have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. i. 7. "And you being dead in your sins, and in the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. ii. 10. And "David describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin." Rom. iv. 6, &c.

But believers are not only pardoned, justified, born of God, and made heirs of eternal glory in Christ Jesus; but they are sanctified also by virtue of their union with Christ; which union is constituted and maintained by the Holy Ghost, and the belief of the truth as it is in Jesus, communicated unto them from the Son and from the Father. Christ is the true, living, and holy vine; every believer of the truth is in Christ, an holy branch in him the holy vine; such as the vine, such are the branches. As Christ the vine is holy, so are the branches; for as the branch receives all its being, life, and nourishment from the vine, by virtue of which it grows, buds, blossoms, and brings forth fruit; so believers, being in Christ, have their life in him and from him; for he is their life, and he maintains that life that he has given them; and, by receiving fresh communications of spiritual life and nourishment from him, they bud and blossom, and bring forth fruit, yea, all the peaceable fruits of righteousness to the glory of God: so they are sanctified in Christ, who of God is made unto them wisdom, and righteousness, and sanctification, and redemption; and they are sanctified by the efficacious energy and

32 THE DOCTRINES OF THE GOSPEL

and almighty power of the Spirit of the Lord, who produceth and ripeneth all his divine fruits in their hearts, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. vi. 22, 23. And "he that hath begun the good work will perfect it till the day of the Lord Jesus Christ.—But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God." 1 Cor. vi. 11.

Believers have access to God, so as to have communion and fellowship with him; for through Christ they have access by one Spirit unto the Father. Eph. ii. 18. "And truly our fellowship is with the Father, and his Son Jesus Christ. If we say we have fellowship with him, and walk in darkness, (*viz* in unbelief), we lie, and do not the truth. But if we walk in the light, as he is in the light, (discovered in the truth), we have fellowship one with another, (God with us and we with God), and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i. 3, 6, 7.

Believers crucify the flesh with its affections and lusts; denying ungodliness and worldly lusts, walking soberly, righteously, and godly in this present evil world; following the Lord Jesus, through good report and through evil report, whithersoever he goeth; learning of him to be meek, and lowly in heart, and thereby they find rest and peace to their souls; so as to be willing, not only to do any thing for Christ, but also to suffer for his sake; reckoning that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in them. And by faith, looking unto Jesus, through grace they persevere in holiness; and as good soldiers of Jesus Christ, they fight the good fight of faith, against the world, the flesh, and the Devil; and through the strength of the great Captain of their salvation, they conquer, and come off more than conquerors. "And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

All believers, by the death of the Lord Jesus Christ, are loosed from the moral law, as a husband, or covenant
of

of works, demanding personal, perfect, and perpetual obedience, and upon the least failure, pronouncing them eternally condemned and lost. But as fulfilled by the life and death of their Mediator, it remains the alone standard of righteousness, the guide of their heart and way; the invariable rule of holiness of heart, lip, and life; holy, just, and good, like its unchangeable author, God over all blessed for ever. This is the royal law of liberty, magnified and made everlastingly honourable in the hand of Christ; into which, the spouse, the bride of Christ continually looks, delights in, and loves, and serves in newness of spirit, and not in the oldness of the latter; and never chuseth to be without it, for by it is the knowledge of sin; "for I had not known lust, except the law had said, Thou shalt not covet." So that, to depreciate the law, is to depreciate the Lawgiver, and to say, as some do boldly affirm, that believers, the children of God, have nothing to do with the law to be directed thereby, is to affirm, that God allows them to be lawless, and hath delivered them over to the abomination of their own hearts; in one word, that Christ is the minister of sin; and that one may sin that grace may abound. What, shall we continue in sin that grace may abound, because we are not under the law, (accursed and condemned), but under grace (justified, blessed and saved in Christ)? God forbid. But if any should object and say, that the law of the ten commandments, with the summary thereof, whereon all the law and the prophets hang, is abrogated and repealed by Christ, that person gives Christ the lie; for Christ says, "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil; for verily I say unto you, till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven." Mat. v. 17, 18, 19.

And the precepts of the gospel, or the New Testament commandments, are in substance, not different from, nor less strict than those of the law; for every New Testament precept requires perfect obedience to it,

and

34 THE DOCTRINES OF THE GOSPEL

and as absolutely discharges transgression as the Sinai law; which was also given in the hand of the same one Mediator; and every one of the ten commandments is enforced, and as binding on the sons of God, in the New Testament, (and indeed upon all the rest of mankind, both as to precept and penalty), even as much as in the old dispensation.

It was under the moral law, that the Son of God was made of a woman, made sin, though he knew no sin, that his elect might be made the righteousness of God in him. He was made a curse, that they, believing the testimony concerning him, might receive the blessing, even the adoption of sons; and because they are sons, God hath sent forth the Spirit of his Son into their hearts, crying Abba, Father.

N. B. Christ was made under the ceremonial law also, that he might fulfil, and thereby abolish it for ever.

SECTION V.

The same Doctrine continued—and Objections answered—Of Election—Perseverance of the Saints—their happiness at Death—the Resurrection—and eternal Judgment.

THERE are some who tell us, that every man is put into a salvable state, so that every man may be saved if he will; he hath got both will and power, say they, in his own hands; a will to chuse God whenever he pleases, and a power to turn unto him whenever he will. Pray then, why are you not saved? Is not justification more desirable than condemnation—salvation than damnation—heaven than hell? Is not righteousness more desirable than sin—God, than Satan? If they are, pray why do you not chuse the best portion? Why do you not turn unto God and be saved? If you can and do not, it is a proof that you prefer sin to righteousness; the service of Satan to the service of God, condemnation to justification, yea damnation to salvation. You do not say this in words, but if you can chuse God whenever you will, and turn unto him whenever you please, will not your actions prove your choice? Not that any man would chuse to be lost, rather than saved, or to go to hell, rather than heaven; but every natural man upon earth,
loves.

loves and chuses the way that leads to everlasting death, which is a clear demonstration, that he has neither understanding to know God, neither will to chuse God, nor power to turn unto God, but is dead in trespasses and sins. He is naturally alive, he has an understanding to know the things of time and sense, to love them, to chuse them, to turn unto them, and to enjoy them; but such vain boasters have no spiritual understanding; they are wise to do evil, but to do good they have no knowledge. *Isa. iv. 22.*

The God-professing hypocrites are now, just as they were in all ages, more ignorant of God than the beasts of the field, or the fowls of the air, are of the natural creation. "For the ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." *Isa. i. 13.* "Yea, the stork in the heaven knoweth her appointed times, and the turtle, the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord." *Jer. viii. 7.*

Ignorance is a damning sin, for God hath said it; "My people are destroyed for lack of knowledge; it is a people of no understanding; therefore, he that made them, will not have mercy on them, and he that formed them, will shew them no favour." *Hos. iv. 6.* *Isa. xxvii. 11.* Therefore, having no knowledge of God, they could not love him, neither chuse him, but reject him. For no man can love an unknown good, no more than he can hate an unknown evil; therefore, they that do not know God, and reject knowledge, reject his law, reject his gospel; and except they repent and believe, God will reject them for ever. Where then is the ground of your boasting of the freedom of your will, of your mighty power, while you are dead in trespasses and sins? You have a will indeed, to chuse that which is evil, but to chuse that which is good you have no knowledge. "Thy people, says the Father to the Son, shall be willing in the day of thy power." *Psal. cx. 3.* "It is God which worketh in you, both to will and to do of his good pleasure." *Phil. ii. 13.* And it is He, that "maketh his people perfect in every good work to do his will, working in them that which is well-pleasing

pleasing in his sight, through Jesus Christ." Heb. xiii. 21.

But this people tell us, *One may be a child of God one day, and a child of the Devil another; that one may be pardoned, justified, born of God, an heir of God, a joint-heir with Christ Jesus, and yet perish everlastingly.* If this doctrine be true, there is no truth in the Bible; for God hath said, "Whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." And Christ says, "I am the good shepherd, I know my sheep, and am known of mine; my sheep hear my voice, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." But may they not slip out of his hand, or wrest themselves out of his hand? or may not sin, the world, or death, pluck them out of his hand? No, says Christ, "My Father which gave them me, is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one." Rom. viii. 29, 30. John x. 14, 27, 29. If one single soul should perish, that the Father gave to the Son, the Son would violate the will of his Father; therefore, could neither save himself nor them. For "this is the Father's will, (saith the Son of God), which hath sent me, that of all which he hath given me, I should lose nothing, but raise it up again at the last day." John vi. 39. This doctrine is not only unscriptural, but it reflects the greatest dishonour upon the Godhead—Upon the justice of the Father, in withholding those very persons from the purchaser Christ, who has bought them with his own blood, having paid the price into his Father's hand, and then having received it, to demand it again at the hands of the redeemed of the Son, not allowing him the wisdom even of a wise man; for what wise man would purchase an estate, and pay down the price for it, unless he was perfectly assured, that he should possess it? For they say, *thousands for whom Christ*

Christ died, are now in hell.—Upon the Holy Ghost, for they make his work imperfect, for they tell us, *that the Spirit of God has begun a good work upon thousands, but they resisting him, have died in their sins, and are lost for ever.* So then, those persons were stronger than God; so that either he had not power, or wisdom, or will, to perfect the work he had begun. But the work of the Spirit is perfect, and where-ever he begins a good work, he will perfect it till the day of the Lord Jesus Christ; and if one believer should perish forever, all the glory of the Father, in the plan of the everlasting covenant, the plan of salvation, by the mission of his Son is lost, for ever lost; all the glory of Jesus Christ in redemption, is lost, for ever lost; all the glory of the Holy Ghost in sanctification, is lost, yea, for ever lost.

There are others who cannot bear the doctrine of free-will and falling from grace; Oh no, they abhor it, and do boldly affirm, that every true believer is a child of God, and, a child of God once, he is a child of God for ever;—that every believer is justified from all things, and, justified once, he is justified for ever;—that every believer is saved in Christ with an everlasting salvation. They likewise affirm, that every unbeliever is a child of wrath, condemned and lost, and that, if he die in that state, he is lost for ever; yet at the same time tell us, that they are sometimes up, and sometimes down; sometimes believers, and sometimes unbelievers. Pray then where is the material difference between the former and the latter doctrines? The former affirm, that a man may be a child of God one day, pardoned, justified, sanctified, saved, and yet through the strength of corruption, the various trials and afflictions of the world, and the violence of Satan's temptations, be finally overcome by sin, and so perish everlastingly. The latter affirm, that every believer is a child of God, pardoned, justified, sanctified, and saved, and that every unbeliever is condemned, lost, a child of wrath, and, dying in that state, is lost for ever: but sometimes they are believers; then they are children of God: at other times they are unbelievers; then, according to their own words, they are children of wrath, children of the

D

Devil,

Devil, condemned, and, dying in that state, are lost for ever: so that they are equally culpable, and guilty of the same fact for which they condemn others; for out of their own mouths they condemn themselves; so that, according to their doctrine, we may have as many justifications and new births as days in the year, and, after all, may be lost for ever. But they affirm with us, that every man, as he comes into the world, is earthly, sensual, devilish, his heart full of sin, yea, dead in trespasses and sins, without faith, without hope, without God in the world; and that the plowing of the wicked is sin, and the prayers of the wicked are abomination to the Lord; and that without faith it is impossible to please God, and that whatsoever is not of faith is sin; and at the same time tell us, that, before we believe, we must be deeply humbled for our sins, hate them with a perfect hatred, and forsake them, and have our desires running out after Christ, and love and delight in the law of God, and wrestle mightily with God in prayer; and, if our hearts are enlarged in prayer, all these are good marks and evidences, that God has a favour for us, and that the good work is begun, and all this before faith; or else they tell us, that our faith is good for nothing—Therefore, according to this doctrine, we must first be sanctified, that is, well furnished with good works, dispositions, and desires, and then be justified, and so build our justification upon our sanctification, that is, our pardon upon our works and prayers. What could the Pope himself have said more?

If this doctrine be true, we must reverse the words of our Lord, and instead of saying, (pardon the application to the case before us, for it is a just illustration thereof), “When I saw thee polluted in thy blood, wretched and miserable, poor, and blind, and naked, then I passed by thee, and said unto thee, when thou wast in thy blood, Live; then I spread my skirt over thee, and covered thy nakedness, yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine; then washed I thee with water, yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil, and thy renown went forth among the heathen for thy beauty; for it was perfect

perfect through my comeliness which I had put upon thee, saith the Lord God." Ezek. xvi. 6, &c. But, instead of this, we must say, that he saw his church washed, clothed, and a perfection of beauty; then was the time when he passed by her, &c. And likewise those words of the apostle must be reversed, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv. 5. instead whereof we must say, To him that worketh and is godly, God accounteth righteousness. But if it be impossible for me to please God without faith, and that whatsoever is not of faith is sin, (as God hath said, and God cannot lie), then it is impossible for me to do any thing but displease him before I have faith; and, if whatsoever is not of faith is sin, I cannot have any thing but sin in my heart before I have faith. Therefore, was I to affirm, that there was a work of the Spirit wrought in my heart before faith, I should be guilty of making God a liar, and be guilty of charging the Holy Ghost, who is the holy-making Spirit, the quickener, the comforter, the sealer, the sanctifier of all the elect people of God, whom he also calleth, if not with being the author, yet with being the actual worker of sin: whether I do it ignorantly, or wilfully, or maliciously, I should be assuredly guilty of horrid blasphemy.

But they tell us also, that we may have faith, and not know it; may be justified, and not know it; a child of God, and not know it! But bare assertions are no proofs; and that faith that neither brings light, life, knowledge, nor salvation with it, can profit me nothing; it is a dead faith: indeed, it is no faith at all, if we mean by faith the belief of God's saving truth. But we cannot have faith without knowledge; for faith and knowledge are so connected together, (or rather are precisely the same, being, like sight and vision, convertible terms), that you cannot have the one without the other; and as faith and knowledge are thus connected together, being upon the matter the same thing expressed in different words, so are ignorance and unbelief. Ignorance is a damning sin: "My people are lost for lack of knowledge; he that believeth not shall be damned."

40 THE DOCTRINES OF THE GOSPEL

By faith we know God, and by this knowledge of him we are justified, and have eternal life; for "by his knowledge (saith the Father) shall my righteous servant justify many."—How? the Father tells you; "for he shall bear their iniquity." Isa. liii. 11. And "this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John xvii. 3. And "all that believe" the divine testimony concerning Jesus, now raised from the dead, and declared the Son of God, "are justified from all things from which they could not be justified by the law of Moses." Acts xiii. 39. "Verily, verily, I say unto you, he that believeth on me hath everlasting life, and is passed from death unto life, and shall never come into condemnation," saith the Son of God." John vi. 47. and v. 24. Nor is it possible for a man to be passed from death unto life, and not know it. Lazarus knew perfectly that his body was raised from the dead, when his living soul was restored to it; and can a man, that was dead in trespasses and sins, be raised from a death of sin unto a life of righteousness, and not know it, when the Holy Ghost has come to him, and manifested that truth, whereby he is saved, unto his heart? No; it is impossible for a man to be delivered from all condemnation, upon his believing the word of God, by the which God has as fully assured him of it as his word can do it, nay, as the Spirit can; for it is his office to shew the truth: therefore he knows it.

Suppose a criminal was arraigned at a bar of justice, and that there was no bill found against him; the judge stands up, and pronounces him justified. Is not that man certain that he is justified? Yes. How came he by his assurance? He had the judge's word for it, and that was enough; he wanted no more. So here we know nothing of our crime but by believing the testimony of God our judge, who also has found our Surety liable in our stead—has found no bill against us, but pronounced us free for our Surety's sake: this we know by his own word. If then the witness of man is great, surely the witness of God is greater; but if men are still determined to rest their faith and assurance of salvation, not upon God's word, but upon their frames and feelings, upon

any

any thing done by them or wrought in them; unless they have an holy nature brought into the world with them, and a life as holy as their holy nature, it will stand them in no stead at the hour of death, or the day of judgment, but will let them fall into that lake which burneth with fire and brimstone, which is the second death.

Oh but when they have got a good Name, oh, say they, my soul was so filled with joy, and peace, and love, I scarce knew whether I was in the body or out of the body; then, oh then, I had no more doubt of my personal interest in Christ, any more than I had of my existence; but through a variety of trials, and afflictions, temptations, and my own corruptions, my peace was disturbed, my joy was damped, and I bereft of all my comforts; and I am now again sunk into the Slough of Despond, if not into absolute despair, into doubts, and fears, and unbelief:—and no wonder; for our faith can stand no longer than the foundation upon which it is built; so that, whatever joy, peace, &c. is pretended before believing in Christ upon the infallible word of God, it is all counterfeit; it is not the joy and peace of the Holy Ghost; for “there is no peace, saith my God, to the wicked,” that is, to the fearful and unbelieving: therefore it is only a trick of the Devil, transforming himself into an angel of light, working upon the passions, mimicking the work of the Spirit upon the heart, and persuading them, that it is the work of the Spirit of God: and hereby, it is to be feared, he drowns thousands in everlasting perdition. Pray, can a man’s works be good before his person be good, and accepted in Christ? and can a man’s person be good, and accepted, before he is first ingrafted into Christ? and was ever any man really and truly in Christ before he believed? or, even then, was this union with Christ formed and maintained any otherwise than by the Holy Ghost manifesting the truth unto him? No; for the apostle, speaking of the elect themselves, now that they are called from darkness into God’s marvellous light, affirms, saying, “We ourselves were some time foolish, disobedient, deceived, serving divers lusts and pleasures, living in ma-

lice and envy, hateful, and hating one another." Titus iii. 3. "And you hath he quickened, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath even as others." Eph. ii. 1, 2, 3. "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ, and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus;" even now virtually; for Christ and his people are ever considered as one: and so sure as they are now sitting together in heavenly places in Christ virtually, so sure shall they sit with Christ personally, when he shall judge the world in righteousness; for "know ye not, that the saints shall judge the world?"

There are some who tell us, that there is faith, and assurance, and full assurance; and one in particular (who is believed by many) has bid us carefully distinguish between faith and assurance, which some (says he) have injudiciously blended together; and he tells us, that faith is a humble confidence in the Son of God for eternal life, founded upon the declaration of the gospel, accompanied with a cordial approbation of the law of God; and may subsist with perplexing doubts respecting its truth and reality. This is his definition of faith; and so he bids us carefully distinguish between faith and assurance, which some have injudiciously blended together. I would ask, can faith, and assurance, be divided or separated? are they not one? is not faith assurance, and assurance faith? When the disciples say, We believe, do not they add, We are sure? To believe truth is to be sure of it. Can I believe, then, any one person or thing, and at the same time not be assured, that I believe that person or thing to be true! can I believe, I say, and be assured, that I do believe a person, or the thing which he testifies, and not at the same time be

be fully assured, that I do so? To which, notwithstanding my opponent seems to affirm such an evident self-contradiction, I answer, No; for neither I nor any other man, possessed of his rational faculties, would affirm, that he believes any thing but what he is assured that he believes; yea, and that as fully and as perfectly as he believes his own existence? But he tells us, that *faith is a humble confidence in the Son of God for eternal life, founded upon the declaration of the gospel, with a cordial approbation of the law of God, and may subsist with perplexing doubts respecting its truth and reality.*—What? Faith a humble confidence, &c. and yet subsisting with perplexing doubts respecting its own truth and reality! Pray, Sir, what have you said! Can you have confidence in the Son of God, upon the declaration of the gospel, which is the truth of God, being the word of God, and at the same time have perplexing doubts respecting its truth and reality? Is there any doubting in confidence, or any confidence in doubting? Is not doubting unbelieving, and unbelieving doubting? and is not confidence believing, and believing confidence, and confidence certain assurance? There is surely no doubting in faith or confidence, neither is there any faith or confidence in doubting: no; for these are as different from each other as light and darkness; for the one is light, and the other is darkness. By faith we see a reconciled God in the face of Jesus, and beholding his glory, as evidently set before us in the gospel, are changed into the same image from glory to glory, even as by the Spirit of the Lord. But unbelief or doubting is darkness; for, “if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” so that every unbeliever is blind, whether he know it or not, and is condemned already, and the wrath of God abideth on him; and, if he die in that state, our Lord has said, he shall be damned.

But you say, *that assurance is a personal application of the promise of eternal life to every one that believeth, applied by the Holy Ghost, and enjoyed in the exercise of faith*
and

44 THE DOCTRINES OF THE GOSPEL

and love.—Then assurance, enjoyed in the exercise of faith and love, must be the food upon which both faith and love do feed, and grow, and prosper, else how is it enjoyed in the exercise of faith and love? But is assurance the Son of God? surely you would not affirm this: then how is faith and love to live upon assurance? Believers “live by faith on the Son of God;” they spiritually eat his flesh, and drink his blood, and they find his flesh to be meat indeed, and his blood to be drink indeed; they dwell in him, and he in them; and they shall never perish, but have everlasting life. Is assurance itself that very eternal life which the sons of God enjoy? Surely no; for Christ is our life; but every believer of the truth of the gospel hath eternal life as really and as truly, though not so fully, as those who are before the throne of God. John v. 24.

Or, by assurance, would you have us to understand the fruit of faith? If so, then faith must be the tree that produceth and beareth that fruit; and if assurance be the fruit of faith, and is enjoyed by faith and love; then the tree must live upon its own produce and fruit, which is just as absurd as if a person was to take me into his garden, and shew me a fine fruit tree, loaded with the richest and ripest fruit; and at the same time tell me, it was not the tree that produced and bore the fruit, but it was the fruit that produced and bore the tree; should I not naturally conclude, that my companion was either making merry with me, or was bereft of his natural understanding? Or, according to your definition of faith and of assurance, you may be confident, or perfectly assured, that you have the fruit, but at the same time entirely ignorant, so as not to know, that you have the tree that produceth and beareth the said fruit: for you say, that *faith is a humble confidence in the Son of God, founded upon the declaration of the gospel, accompanied with a cordial approbation of the law of God; but you immediately dash all to pieces when you tell us, it may subsist with perplexing doubts respecting its truth and reality.* So then you have a humble confidence in the Son of God, grounded on the declaration of the gospel; but at the same time you have perplexing doubts respecting Jesus Christ being the Son of God, or the truth.

truth and reality of the gospel, that testifies that he is the Son of God; or, lastly, respecting the truth and reality of your own humble confidence, which, you say, is your faith. So thus you are confident that you are a believer; at the same time you acknowledge that you are an unbeliever, when you say you have perplexing doubts respecting its truth and reality; so that you are a believer and an unbeliever at one and the same time, and in one and the same respect; for confidence is believing, and doubting is unbelief; and these two are as contrary, the one to the other, as cold and heat, fire and water, earth and air, truth and falsehood, or, if you will, as the Spirit of truth and the spirit of error, even as contrary as God and the Devil. A fine definition of faith truly! you bid us carefully distinguish between faith and assurance—and, as a friend and a well-wisher, I would have you carefully distinguish between faith and doubting, which you have unhappily blended together; which if you do not, it may be to the eternal loss of your own soul, and the souls of your followers; and if you can distinguish between faith and knowledge, confidence and assurance, pray publish your distinction to the world; but, till then, I abide by this, that faith, knowledge of God's truth manifested to me by the Holy Ghost, confidence, and assurance, cannot be divided by men nor devils; neither can any man believe any thing that he doth not know; neither can a man know any thing, but, in knowing it, he believes it to be what he knows it to be; therefore faith, assurance, full assurance, &c. are neither more nor less than this, viz. giving God the credit of his word, even believing it to be true, so the gospel is believed to be truth, because God declares it. Abraham believed in the Lord; he was fully persuaded, that what God had promised he was able to perform, and it was imputed unto him for righteousness; and not to him alone, but, it is expressly said, "unto us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and raised again for our justification." Rom. iv. 24, &c. "If thou shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved." Rom. x. 9.

SECTION VI.

Of Baptism with the Holy Ghost, and with water.

We believe that baptism is the same in the Christian church, as circumcision was in the Jewish church, namely, a seal of the righteousness of God to all the children of the kingdom, unto whom Abraham is set forth as a father or pattern. God said to Abraham, "I will establish my covenant with thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And this is my covenant which ye shall keep between me and you, and thy seed after thee, every man child among you shall be circumcised, that is eight days old; and the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people, he hath broken my covenant." Gen. xviii. 10, 12, 14. "And Abraham, according to the express command of God, circumcised his son Isaac, being eight days old." Gen. xxi. 4. Circumcision then is the express seal, or outward sign, or token of the righteousness of God, imputed to the believing parents, and to their infants according to the election of grace. And it is evident, that the kingdom of God consists of infants; and that all blessings of eternal redemption that come by Christ, come to infants, else they must perish for ever who die in childhood; which to affirm would be blasphemy, seeing that there is no salvation for the sons of men but by Jesus Christ. But the promise was not to Abraham only, but to his seed also, and Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Rom. iv. 11. "So then, they that believe, are blessed with faithful Abraham, that the blessing of Abraham might come on the Gentiles also, through Jesus Christ, that we might receive the promise of the Spirit through faith." Gal. iii. 9, 14. "But he is not

not a Jew which is one outwardly, neither is circumcision, that which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." Rom. ii. 28, 29.

And as circumcision was then the express sign or seal of the righteousness of God imputed to the believing parents, and to their infants, according to the election of grace; so now baptism is the express sign or seal of the righteousness of God, imputed to believing parents, and to their infants, according to the election of grace. But he is not a Christian which is one outwardly, neither is baptism that which is outward, whether he have much or little water applied, whether he is dipped or sprinkled; but he is a Christian which is one inwardly, who is baptized with the Holy Ghost into Christ Jesus: for "know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death; (which baptism is evidently the baptism of the Holy Ghost; for all the water of God's creation can never connect us with Christ): Therefore, we are buried with him by baptism unto death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin; for he that is dead (with Christ) is free, (justified) from sin." Rom. vi. 5, 6, 7.

And there is but "one Lord, one faith, one baptism," namely, that of the Holy Ghost, whereof water is only the mere outward sign or token; but there is such a relation between circumcision and baptism, that the apostle hath joined them together; for, writing to the church at Colosse, he says, "Ye are complete in him which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein ye are also risen with him through

through the faith of the operation of God, who hath raised him from the dead: and you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. ii. 10, 11, 12, 13. Here the apostle mentions two circumcisions, the one with, the other without hands; which latter he calls the circumcision of Christ, and tells them both of these, namely, the inward circumcision of the heart by the Spirit, and the external sign thereof, are answered in baptism the new gospel sign; and therefore ye are as complete, in respect both of outward and inward privileges now, as ever Abraham and his seed were by circumcision.

For our Lord Jesus Christ, after his resurrection from the dead, commanded his disciples to "go into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned. Mark xvi. 15, 16. And again, "All power is given unto me in heaven and in earth; go ye therefore, and teach or make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway even unto the end of the world." Matt. xxviii. 19, 20. And they obeyed his command, and baptized whole households, the jailor and his household, Lydia and her household. Acts xvi. 15, 33.

And our Lord himself in the days of his flesh baptized infants with the Holy Ghost; for he took them in his arms, and blessed them, and said, Of such is the kingdom of God, the true church. "I (says John) baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." Matt. iii. 11. "And they brought unto him infants, that he should touch them; but when his disciples saw it, they rebuked them; but Jesus called them unto him and said, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a
E
little

little child, he shall in no wise enter therein. And he took them up in his arms, and put his hands upon them, and blessed them." Luke xviii. 15, 16, 17. Mark x. 16. Matt. xix. 13, &c.

Since then the kingdom of God consists of infants, all children of believing parents have a right to baptism, though only one of the parents were a believer; for the "unbelieving husband is sanctified by the wife, and the unbelieving wife by the husband, else were their children unclean; but now are they holy;" 1 Cor. vii. 14. which is a covenant holiness; for the promise was not to Abraham only, but to his seed also; so that they were in the covenant as well as he himself, and had as much right to all the blessings of the covenant as he himself had; and the children of believing parents now, as well as then, have as great a right to all the blessings of the covenant as their parents, they being in the covenant with them, and are of the kingdom of heaven; for thus saith God by the mouth of the apostle, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you and to your children, and to all that are afar off, even to as far as the Lord our God shall call." Acts ii. 38, 39.—Now, if the apostle here had respect only to believing parents, what occasion or reason for mentioning their children; it had been enough, had he intended believing parents exclusive of their infant seed, to have said, The promise is made to as many as the Lord our God shall call. What reason or occasion to bring in their children at all; but we find here, that the children of believing Jews and Gentiles, mentioned in the promise accompanying the precept, and the precept built upon the promise, as that gave them a title to baptism; for, if the promise be the same to believers under the gospel, that it was to Abraham and his natural seed, then the children of believers, who are Abraham's children under the New as well as believers were under the Old Testament, by virtue thereof, have as good a title to baptism now, and for the same reason, as Abraham's children had to circumcision, while that was the seal of righteousness.

Upon

Upon the whole, as outward signs of any kind, although instituted by God himself, are not inward grace; neither do they confer that grace; nor are they even the means whereby the benefits of redemption are originally communicated unto men; being only, all of them, like three of the most eminent recorded in the scripture, *viz.* circumcision in the flesh, and the rainbow in the cloud, and the brazen serpent in the wilderness, tokens of God's covenant, or determinate declared purpose of his favour upon the sons of men; we think ourselves bound by divine authority utterly to disclaim that Popish tenet, held by multitudes besides professed Papists, that in the administration of water baptism the subjects thereof whether adults or infants, are regenerated, made actually members of the body of Christ, *viz.* of his redeemed church, and inheritors of the kingdom of heaven.

For Abraham our father was really circumcised in heart, and became a believer in Christ, and had the righteousness of Christ imputed to him for his justification, before he received the sign of circumcision: So, in like manner, all the real spiritual seed of Abraham, whether Jews or Gentiles, who were baptized with water, were first taught or baptized by the Holy Ghost, before they were baptized with water-baptism;—and in using the external signs of God's own appointment, they only externally professed before men the faith, which they had antecedently to, and independently of that profession, in their hearts before God.

In this we are more abundantly supported by observing, on the contrary, that Simon the sorcerer, for instance, with many other water-baptized hypocrites mentioned in the New Testament, were declared, after all their external professions, to have been still in the gall of bitterness, and enemies of the cross of Christ, notwithstanding their undoubted flaming zeal for the divine ordinances of all kinds. And the Lord himself also is witness, that the whole house of idolatrous apostate Israel, were uncircumcised in heart, children without faith; although it is evident there was not one of them uncircumcised in the flesh. Neither, surely, can we say, that the unbelief, and abuse of God's or-

dinances in many, made the faith, and right use of all divine institutions of none effect, in any of the true Israel of God, who, by observing all his commanded services, thereby publicly declared his praise, and glorified him as their heavenly Father.

This therefore militates nothing against believing parents making the same good confession now of their own faith in the baptism of their infants—Of their own faith, I say, which they hold upon the authority of the Lord himself, respecting their children, namely, that of them, even according to the sovereign good pleasure of the Father of the spirits of all flesh, the kingdom of God consists; more than against Abraham with all the believers of the gospel in ancient times circumcising their children upon the eighth day after their birth.

Above all things we must still keep in mind, that when it is said, “We are saved by baptism,” we are to understand, the baptism of the Holy Ghost, not the putting away the filth of the flesh, but the answer of a good conscience towards God, through the resurrection of Christ from the dead. If any say, infants can have no such answer to give—we reply, the God that made and redeemed them, according to the number of them whom he received of the Father, hath answered for them.—“Of them the kingdom of heaven consists.”

Moreover, it is not upon what infants are, that their baptism proceeds; but upon the faith of their parents in the declared truth of God concerning infants; even as Abraham our father circumcised Isaac. Besides, what communication the Father of mercies may have with even the spirits of infants, whom he hath created, and redeemed for his own praise and good pleasure, who but God alone can say?

To conclude, whosoever shall now condemn us for holding infant-baptism, as above declared, must also upon the same ground condemn Abraham, whom God justified and called his friend—Nay, must condemn God himself, the justifier of Abraham and all his children, who are born not according to the flesh, but according to the spirit, begotten of the will of God—For it was God, and not man, that commanded Abraham, and all his race to administer circumcision, the seal

seal of the righteousness of God, which is by faith to them that believe, even to their infants, who could not acknowledge any faith in God, more than our infants now.

SECTION VII.

Of the Lords Supper.

WHATEVER has been now said, concerning baptism, will equally apply in a general way, (the circumstances being only altered after the nature of the ordinances), to the Lords supper, the only other institution of the kind appointed in the New Testament: which also we confess ourselves bound to observe in all things, according to the prescribed manner, and express commandment of the Lord Jesus Christ himself; without addition thereto, or diminution therefrom.

In the first place, we observe; with real concern, that, although this, in itself, be one of the plainest institutions in the whole word of God, yet innumerable corruptions have, by imperceptible degrees at divers times and in sundry manners, crept into the generally received methods of observing it: in so much, that almost all churches which we know, as well as that of Rome, seem to us to have made a kind of idol thereof; and in one form or other therein, to have worshipped the inventions of their own hearts, and the works of their own hands. But whatever others may think of this assertion, it is nothing to us. Let those who are most concerned make their own observations. We cannot help being explicit in declaring our own minds. We and they must stand before the tribunal of the Lord Jesus Christ.

Let us ask them, however, (for we are bound to contend earnestly for the faith, and that in all its particulars, which was once delivered to the saints), what ground have they for saying, that Christ blessed the bread, or the cup? Surely, they have none in the words of Jesus! If our translators of the Bible have added the supplement *it*, meaning the bread, after the word *blessed*, Mat. xxvi. 26. themselves must have allow-

ed, and their most strenuous adherents cannot deny that they had no authority from the Holy Ghost for so doing; for the word *εὐλογησας*, which they render *blessed*, is promiscuously used through the whole scripture, and by them in their own translation acknowledged, for the word *ευχαριστήσας*, which they render by these words, *gave thanks*, which words are also used, when the Lord took the cup, ver. 27. So it is evident, that the words, *he blessed*, and *gave thanks*, are precisely of the same import in the mouth of Jesus upon this occasion, unless we shall blasphemously say, that he directed his blessing to the bread, and gave thanks to the cup, which, in like manner, he took up into his hands, as to objects of divine worship! Papists may swallow this; for they can swallow camels; but, surely, to be serious, the bread and the wine stood both in the same relation to the Lord God that made them: they were both good, as mere creatures, for the purposes for which he created and appointed them, as signs of his own body and blood, in this ordinance; and farther than this, they needed no additional blessing, and undoubtedly they got none, not to speak of thanksgiving and praise, from him who created them!

But our faith in this most important point, doth by no means rest upon carnal reasonings derived from the opinions of men like ourselves; but upon the express authority of the Holy Ghost: for if he spoke by Luke and by Paul, as well as by the rest of the writers of the New Testament, these two mentioned by name expressly say, that when the Lord took bread, "He gave thanks," and, in like manner, when he took the cup, "He gave thanks."—To whom? To the created things, the bread and the wine, in his hands? God forbid! To whom then? why, to the Father, whose servant he became, and whose work he came to do.—When the latter apostles remove all the apparent ambiguity, if indeed the nature of the thing would allow the least shadow thereof, in the words of the former.

Moreover, suppose, as the poor Papists alledge, that the Lord blessed, consecrated, and even deified the bread, if such a thing were possible to be conceived; will it follow, that pretended priests are to do the same by

By any words of consecration whatsoever? It is absurd to say so.—The scripture says no such thing either of the Lord, or those who act, or pretend to act, in his name.—Pray, what do you imagine on your own supposition, is done or can be done to the bread and to the wine?—Or when you pray that God would consecrate and sanctify, and set apart so much of the element of water, as you speak, as shall be made use of at the time in baptism? What in either of these cases, ye Popish Protestants! would you wish done, even by the power of God, to these inanimate parts of the creation? Do you mean that the bread and the wine, which you eat and drink, are to be made spiritual nourishment to your souls? or that the water used in baptism, is to be blessed to the washing away the sins of the persons baptized? It is in vain to say, that the elements by the blessing of God do this in a spiritual manner, and that you do not mean in a corporal and a carnal manner.—Say what you will, if you say more or less than this, that the elements bread, wine and water, are any thing else than signs, mere signs in these ordinances, of the blessings of redemption communicated from the Lord Jesus Christ by the Holy Ghost to believers of his testimony, you say an absurdity, and mean a lie against the God of truth.

That passage which speaks of eating Christ's flesh, and drinking his blood, which are said to be meat indeed, and drink indeed, and that which speaks of eating the bread, and drinking the wine, which wisdom hath mingled, and all the like precisely parallel places of scripture, mean evidently no more than believing the truth of the gospel of Christ, who is the wisdom and the power of God to the salvation of those who believe.—The feast consists, neither of real flesh and blood, nor bread, nor wine, nor water, however vainly supposed sanctified, and blessed, and consecrated.—There is no mention or meaning at all in such places of bodily refreshments in this way of taking food for the nourishment of our bodies, far less of our souls. "My words, saith the Lord, are spirit, and they are life."—That is, they have a spirit, or a real meaning, through which eternal life is manifested, and given to those

those whom the Spirit of truth gives to believe and understand them.—What is meant then by this kind of food, spoken of in a figure, is truth, and the eating of such food is the believing of that truth—the effect whereof, is peace and joy in believing.—The work of the Lord's righteousness finished in his own blood, is peace,—and the effect thereof is quietness and assurance forever.—If we think then of the blessing being put into the things we put into our mouths, which go off into the draught—these things neither sanctify nor pollute the man.—And were all the water in the universe sanctified ever so much, it would never cleanse, nor be a mean of cleansing one sin of one soul to eternity.—No; that is left entirely to the blood and Spirit of the everlasting covenant.—The Jews said of the Lord, that he was mad and had a devil, because they did not understand his words.—And are you enlightened by the Spirit of truth who wrest his words, in face of the clearest and fullest revelation, to equally absurd and devilish purposes; transferring in your doctrines about baptism and the Lord's supper, the blessing meant in these ordinances from the Creator, who is over all, God blessed for ever, to the inanimate created things, that perish in the using of them?

But, it seems, there is a deep draught of the Babylonish wine of transubstantiation, or consubstantiation, in your cup; and you relish nothing else. The sincere milk of the word would not, otherwise, be so nauseated and rejected by you for guile, hypocrisies, and superfluities of naughtiness.

Poor Papists! what monstrous absurdities and abominations they digest? Could Jesus give his own whole body away out of his own hands, and that undivided, to every one of his disciples? and could every one of them have the whole body of Christ in his mouth at once?—Pray, what kind of a body must Christ in that case have had? Surely not such a one as we have: and, if not, he is no flesh of our flesh, nor bone of our bone; nor was he at all made like unto us in the nature which he assumed; and so the gospel must be all a lie, and all the believers thereof still in their sins!—The body Papists have made for him, indeed, can be in a thousand
thousand

thousand different places, and in as many different mouths, at one and the same time! But Satan hath bewitched them that they cannot believe the truth, and God in his righteous judgment hath smitten them with a judicial blindness, that they cannot believe even their own senses, nor indeed any thing but the most palpable falsehood instead of truth—But as one blinded and hardened enough in other respects, like themselves, well said, If their tenet respecting the change of the bread into the body of Christ be in reality a truth, it is the alone truth that can be received by mankind, and there can be none besides it; for suppose that a man has ground to believe the Popish transubstantiation, or even the Lutheran consubstantiation, or any other monstrous absurdity of the kind, then he must distrust every sense and faculty of perception he is possessed of, and can neither believe his own existence, nor the existence of any other thing around him!—But let such fools, and their more foolish patrons, alone! We have the highest authority to say, “If the blind lead the blind, both shall fall into the ditch”—and “every plant, (saith the Lord), which my heavenly Father hath not planted, shall be rooted up.”

But Popery at Rome, or in another man's heart, will never be the condemnation of thine, if thine is free through the truth.—To the law, to the testimony.

Hear the apostle delivering all the mind of Christ concerning this matter. Addressing the saints and faithful at Corinth, whom he calls back again to the form of sound words and right practice, from which some of them had unwarily departed, he says, “I have received of the Lord,” not of man nor by man, “that which also I delivered unto you.” This is the first and last, the only standard, which the Lord hath delivered to us by his inspired servants, in this, and all things—“That the Lord Jesus, the same night in which he was betrayed, took bread”—the same as it happened to be on the table before him, without any ceremonious preparation at all—“And when he had given thanks”—to God the alone object of all blessing, thanksgiving, and praise—Not a word here of blessing or sanctifying the bread: and let us remember, that this was no meal meant.

meant for the refreshment of the body. When we eat for that mere purpose, let us be thankful to God the bountiful giver, and ask his blessing, acknowledging that every creature of God is good, and nothing to be refused, if it be received with thanksgiving and prayer; for it is set apart or designed for that purpose by the word or appointment of God, and is to be received, with prayer and grateful acknowledgment of his mercy.—But the Lord is not here speaking of eating and drinking for bodily sustenance at all. When that is meant, it is said, “What, have ye not houses to eat and to drink in?”—“He brake it, and said, Take eat; this is”—signifies, represents, or means—as elsewhere, “This is the parable,” that is, the meaning or interpretation of the parable or similitude, “which I spake unto you.” Thus also it is said, “The seven stars are” representative of “the angels of the seven churches; and the seven candlesticks which thou sawest are” representative of “the seven churches.” Thus also the Lord says of the rainbow, “This is my covenant,” that is, as explained by himself, “a token of my covenant between you and me.”—So also the passover blood, he says, is my covenant, namely, the token of my covenant, a sign between you and me in all your generations.—“This is my body;” a sign or representation of my body—“which is broken”—bruised, crucified, and slain; meaning all his own personal mediatory sufferings, and obedience even unto the death—“Broken for you”—you redeemed by my own blood from among men—for you my disciples, and all who shall believe upon me through your word, and for all who, from the beginning of the world, have been sanctified through the truth, even for the whole election of grace—“Broken for you”—that you might have strong everlasting consolation, even eternal life, through my death, here represented in a figure, that hereby you may understand, that as your natural lives are sustained by the Lord God, in whom you live, move, and have your being, through the means of your natural food, even so your eternal life was ordained, given, communicated, and maintained by him, through my meritorious sufferings, obedience, and death, appointed and accepted, as your Surety and Mediator.

Mediator, in your room and stead.—“This do”—Observe this ordinance of mine after the manner here enjoined—“in remembrance of me”—for a remembrance and everlasting memorial of me, thereby expressing your faith, love, gratitude, and obedience towards me; shewing, that you are not ashamed of, but that you glory in, and regard me alone as the only given ground of your acceptance and justification with God, before whom I now call you to joy through me, by whom ye have now received the atonement, even the blotting out of all your sins, with eternal communion with me in my death and following glory, that you may reign with me on my throne in the kingdom of my Father and your Father, my God and your God, for ever.

“After the same manner also, he took the cup when he had supped”—Meaning the passover supper, which had, for the last time that it was observed by the Lord and his disciples, immediately preceded the institution of this supper of the Lord—“Saying, this cup,” the wine in this cup, now poured out—“is”—a representation or expressive sign, which I now, in this manner, set before you, of—“the New Testament”—the new covenant—or promise that all things, written and signified before hand, at divers times, and in sundry manners, from the beginning, according to the eternal purpose and good pleasure of God, concerning me, the Mediator and Surety of that covenant, should have an end, even a perfect, final, and everlasting fulfilment—“In my blood”—Not in the blood of bulls and goats, and other slain beasts, which could never take away sin; and which were only shadows and figures, for the times then being; of the better things to come; which better things are here evidently set before you, as now come, and accomplished in my blood; “which is shed for you, for the remission of your sins”—even for the sins of all, and for all the sins, of those many sons and daughters whom the Father hath given me, that I might give my life a ransom for them, obtain eternal redemption for them, enter into heaven their forerunner, there to appear for them all before God with my own blood, their accepted intercessor and High Priest, ever living and reigning, your exalted King and Priest upon

upon my throne, to make intercession for you—And finally to come again and bring you all to perfect and eternal glory, to reign with me upon my throne, and to shine like the sun in the kingdom of your Father for ever and ever.—This honour have all my saints.—“This do in remembrance of me.”—Here pause, O my soul!—Join me, every child of God, and fellow-heir of this grace of eternal life—Behold the Lamb of God bearing the sin of the world—Behold him!—His name is Emanuel, God with us—Behold, admire, and adore him in his humiliation, manifested in our nature, holy, harmless, blameless, undefiled, and separate from sinners—yet sanctifying himself with his own blood for sinners; in all things become like unto us, except sin!—Jesus the Son of God! who is higher than the heavens—God over all, blessed for ever—See him in his humiliation, in all its stages—He was in the form of God, and thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and in this form became obedient to the death of the cross—Hear him cry, “My God, my God, why hast thou forsaken me?”—Why?—That we might never be left nor forsaken, but might boldly say, “The Lord is our helper!—This is our boldness by the blood of Jesus!”—“It is finished.”—“Surely he hath borne our griefs, and carried our sorrows—He was wounded for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed—All we like sheep have gone astray: we have turned every one to his own way; but the Lord laid upon him the iniquities of us all. For the transgression of my people was he stricken.”—But, lo, death and the grave cannot cover his glory!—See! the Sun of righteousness arisen from the darkness of death—ascended—and shining in the heavens with healing in his wings—the light and life of men—and the whole earth is full of his glory—My Lord and my God! O the height and depth, and length and breadth, of the love of Christ, which passeth knowledge! *

But

* *Do this in remembrance of me.* Here there is no mention nor idea of any thing like that detestable abomination of the mass, wherein

But to return, and keep all the present truth in mind—Let us never forget the apostolic admonition, couched in the following words: “For as often”—He does not say, *How often*; and therefore the frequency of

wherein the accursed priests of Rome pretend to personate the Lord Jesus Christ, and to offer up unto God, in his name, a sacrifice for the sins of the quick and of the dead: which action of theirs (being in direct opposition to the declared will and to the finished work of Jesus himself, our one Mediator and High-priest, who through the eternal Spirit offered up himself once unto God, a sacrifice for the sins of his people, and who by that one offering of himself for ever perfected those whom he then represented, and sanctified in his own blood, even the whole election of grace), can be nothing else in reality but the offering of a sacrifice to the Devil, their father and god, whom they thereby serve, and who call d them to their boasted antichristian priesthood, that they might do his lusts, and make merchandise of the souls of men.

Neither have ye, O Popish Protestants! any more ground to intrude yourselves here with your equally false and vainly-imagined making or renewing of what you call your covenant and peace with God at the table of the Lord. Leave the adulterous woman to eat by herself, and wipe her mouth, and say, “I have done no wickedness. I have peace-offerings with me; this day have I paid my vows.” Those who have learned Christ, and are one spirit with him, know that he himself is their covenant and their peace, who hath made their peace in his own blood, and given them access by one Spirit to the Father, that with thankfulness, love, and joy, they may commemorate his death, which is their life, till he come again and take them all in one body into his own everlasting glory.

Now, upon the whole, let us again wisely consider, and ever keep in mind, that when the Lord says, “This is my body,” &c. and “This is my blood,” &c. there is nothing more meant, and nothing more can be understood by us, than that this is a sign to, and a commemoration by, the church of the redeemed from among men, of what the Lord their Redeemer hath effected for them by his death: even as when the apostle says of Israel, that they “did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was Christ;” no man in his senses, or who is not sold to Satan that he may believe a damnable lie to his own perdition, can imagine that the manna or the rock, whereof the people ate and drank, were literally the body and blood of Christ; or that they were any thing else than mere shadows, types, figures, signs, or emblematical representations thereof; which is expressly declared by the meat and the rock being called *spiritual*, that is, significant, bearing the import, spirit, or meaning, which the Spirit of truth assigned to them; which signification, import, spirit, or meaning, was Christ.

So Moses also says, “This is the blood of the Lord’s passover,” and, “This is the blood of the testament which God hath enjoined

of observance must be determined by providential circumstances, according to the wisdom and prudence bestowed upon every Christian church, for their own profit, and the glory of God, that all things may be done, for the mutual edification of the whole, with order and decency, after the manner appointed in the divine word. —“As often”—as often as circumstances, and the purposes of edification, will permit, undoubtedly these words of the apostle imply, this ordinance ought to be observed. —“As often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come”—namely, in grateful remembrance of what the Lord hath done for you; and that until the end of the world, in every age and in every place, where the Lord shall have called you to shew forth his praise. —“Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the

unto-you.” Shall we indeed say, that the blood of lambs and of kids, of bulls and of goats, which could never take away sin, was in reality the very blood of Christ which did take away sin? Or, protesting against this Popish kind of blasphemy, shall we bring in equally ridiculous as profane ideas, by talking of I don’t know what inconceivable strength and nourishment infused into, or communicated by the bread and the wine into the souls of men at or about the time of receiving them? Why more, I say, at that time than in the observance of any other ordinance of divine worship, unless indeed we mean to eat with conscience of the Popish idol? Can bread and wine, in any sense whatsoever, contribute unto our salvation, spiritual nourishment, and growth in grace? That they are significant tokens thereof, appointed by the Lord to be used to his own glory and praise, is granted; and that is all.

Lastly, as among men the celebration of joyful events, as births, marriages, coronations, victories, and the like, always suppose the reality and pre-existence of the facts commemorated, and are never meant to effect or cause them to begin to exist, but only to keep them in memory; so, in like manner, Christians, with assured and joyful hearts, keep in remembrance the death of their Lord. To think that unbelievers can do this, is blasphemy. To think that persons unassured, or doubting of their own personal interest in Christ, can do it, is equally the same: or to think that it can be done without love to God, and to man for God’s sake, especially to the household of faith, is Satanism itself! To bow towards what they call the altar in the act of receiving, what is it, in sum and substance, with all their pretended reverence, but to be caught in the very act of bowing to the transubstantiated god? If he is a god, why should he not be worshipped? If not, why bow then at such a suspicious time? why bow at all?

Lord”

Lord"—that is, guilty of a transgression, not against the signs, bread and wine, which were absurd to suppose, but against the Lord himself, whose body and blood are represented by these signs, as broken and shed for his saints.—“But let a man examine himself”—His neighbours? No; but himself—“Hast thou faith? have it for thyself before God.”—Of what is he to examine himself then? Why, of his own belief and understanding, and connection with the Lord in the whole matter here set before him to be remembered and shewed forth in this express manner, as enjoined by the Lord—“and so”—with due consideration and understanding of what he is about, as in the presence of the heart-searching God, to whom he is answerable, and who hath said, “Whatsoever you do in word or in deed, do all in the name of the Lord Jesus Christ heartily, with your whole heart, as unto the Lord and not unto men”—“let him eat of that bread, and drink of that cup”—let him consider that he is not now feeding his body, but praising his God with a thankful heart; for so he is called to do—“For he that eateth and drinketh unworthily”—unfuitably to the declared intention and design of this ordinance—“eateth and drinketh damnation to himself”—incurreth the personal guilt of his own transgression, and is condemned, as guilty of sin, in that respect wherein he transgresseth, or erreth from the right observation of this express commandment concerning the Lord’s Supper—“not discerning the Lord’s body”—and blood, as therein, by the external signs, represented as broken and shed for him; as was evidently the case with the mistaken Corinthians for a season, who came together not for the better but for the worse, condemning themselves in that thing which they professed to allow; and their eating their own respective suppers and meals, perhaps under the ridiculous notion of what they called *love feasts*, which the Holy Ghost seems to mention, but no where to approve of, or to deliver as an institution of the Lord—And this it seems they did in factions, and separate divisions of the rich, in opposition to, and manifest contempt of the poorer members of Christ, who had no provisions to bring for such a feast: the consequence was, some ate and drank too much,

64 THE DOCTRINES OF THE GOSPEL

and the rest were hungry, and, no doubt, tempted to fill themselves with envy and indignation against the rich ones. So during the season and power of that temptation, till removed out of the way, they came together unto condemnation, and not for edification—and who will say, more than the apostle, that they were to be commended and praised for this, as persons walking worthy of God their Father, to all well pleasing in love, as Christ loved them, and gave himself for them, an offering and a sacrifice of a sweet-smelling savour unto God?

Wherefore, the apostle adds a proper caution, surely, to all Christians to the end of time!—“For this cause, many are weak and sickly among you, and many sleep”—the sleep of death: for although God’s children are all granted to have repentance unto life, eternal life, with the remission of all their sins through the blood of Jesus, through faith in his blood; for they are all the children of God by the faith of Jesus Christ; yet they are by no means exempted from temporal chastisements for their sins, nor even from death itself.—Not to speak of Ananias and Sapphira, whose case indeed is doubtful; for we cannot say, but they may have been absolute hypocrites from first to last; Moses, the otherwise faithful servant of God, lost his life, because he spake unadvisedly with his lips, and gave not, as he ought to have done, the glory due unto God, who appointed him, at the waters of Meribah.

But a word to the wise, and he will be yet wiser; but fools, who understand nothing, will pass on, and be eternally punished. For though you bray such a fool in a mortar, yet will his folly not depart from him: and he will lie down in his grave in sorrow, with his bones full of his sin.—“For if we would judge ourselves”—Judge what is right according to the word of the Lord, condemn ourselves for what is wrong, and stand taught, reproved, corrected, and instructed in righteousness, abstaining from the evil, and cleaving to the good; taking shame to ourselves, and giving God the glory, which is due to his name in all things.—“we should not be judged”—or condemned, and punished by the Lord as transgressors.—“But when we”

—the

—the believers of the truth, the children of the heavenly kingdom, continues the apostle,—“are judged,”—found guilty by the Lord of any trespass against his revealed will, which he in his wisdom and fatherly love sees meet to shew his particular displeasure against, by writing our sin, as it were in legible characters, upon our punishment—“we are chastened of the Lord,”—and dealt with, not as bastards but as sons; “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth—“that we should not be condemned with the world.”—The unbelieving part of the world, which lieth in the power of the wicked one, condemned already, and having the wrath of God abiding upon them; being without Christ, without God, and without hope in the world; and, consequently, in that estate, unto every good word and work reprobate, and of no judgment concerning the truth. 1 Cor. xi. 23, &c.

Upon the whole, the Lord's supper, like all the rest of God's ordinances, can be observed, according to his commandment, (and to pretend to observe them otherwise, would be to do according to the will of the Devil), only by the friends of God, who, like Abraham our father, believe God, and walk in the steps of his faith: “For whatsoever is not of faith is sin”—And without faith it is impossible to please God.” Wherefore, unto the fearful and unbelieving, even unto every one of the wicked, the enemies of God, and of the cross of Christ, (God faith), “What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee.—These things hast thou done, and I kept silence: thou thoughtest I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise, glorifieth me; and to him that ordereth his conversation aright, will I shew the salvation of God.” Psal. l. 16, &c.

Be it also observed, that, as all the commandments of God our Saviour and Judge, are precisely of the same

66 THE DOCTRINES OF THE GOSPEL

divine authority, and therefore, equally to be observed by all his servants, in all times, places, and circumstances, according to his own revealed will, it would be absolute antichristian blasphemy, to say, with the multitude of the deceived members and ministers of Satan, that, for example, prayer, praise, the due observation of the Lord's day, or the Christian Sabbath, temperance, justice, fidelity, brotherly-love, almsgiving, public and private worship, and obedience of every kind, are or can be, in their own nature, less solemn, as they speak, or less solemnly to be observed, than even this ordinance of the Lord's supper.—We need not here say, for it is known to all, that they affirm of the Lord's supper, that the celebration thereof, to speak in their own words, is the most awful, solemn, holy, and near approach that can be made unto God on this side of eternity; and that, consequently, as they themselves must and do allow, the other acts of divine worship, are nothing in comparison of it. So say many; but not according to truth. For it is certain, according to the scripture, that there is no access given to men unto the Father, but only by the Son—no boldness before God, who, in Christ, is represented as a consuming fire, but through the blood, through faith in the blood of the Son of the Father who is our one Mediator, High Priest, surety, advocate, and perpetual intercessor: neither is this access granted us otherwise, but through the one Spirit of adoption given unto us, the Spirit of the Son and of the Father, whereby alone we can cry Abba, Father, and have this access given us, as children unto a Father.

So that we can neither pray, nor give thanks, nor perform any one act of filial obedience and worship unto God, but only in the name of Jesus, and by the Spirit of our Father, teaching, influencing, and directing us in all the way wherein we ought to walk, and please him in all things whatsoever, which he hath commanded us. But every thing appointed of God is equally good, beautiful, and proper to be observed in its own season and manner, according to his own declared will, which is the alone rule of righteousness unto us; that we may do all things without partiality,
without

without hypocrisy, before God, not preferring one thing before another; but doing all things in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God in the truth, as it is in Jesus: and so we shall have joy in ourselves concerning all these things through the Lord Jesus Christ, and not in any other.

Be it farther observed concerning the Lord's supper, that the eating thereof is a social and a public act of worship; wherefore the apostle says, "When ye come together into one place to eat the Lord's supper, tarry one for another.—I speak as to wise men: judge ye what I say. The cup of blessing"—or thanksgiving, in the using whereof, we express our thankfulness to God, for the blessings therein represented, which are freely conferred upon us through Jesus Christ—"which we bless"—which we rejoice in, and for which, as a precious pledge of divine favour, we are thankful unto God, the alone object of all blessing, thanksgiving, worship and praise.—"Is it not the communion of the blood of Christ?"—An emblematical representation of that blessed communion which we have in the blood of Christ, shed for the remission of our sins.—"The bread which we break, is it not the communion of the body of Christ?"—Like the wine, of his blood, a demonstrative token, and evident, publicly exhibited seal of our communion in the body of Christ, our passover which was sacrificed for us.—"For we being many are"—by reason of our joint communion in the Lord by the one Spirit, being children of one Father through the one faith of God's elect dwelling in us all, represented by our common partaking of the same cup and of the same bread, as—"one bread"—one church, one family of God, whereof Christ is the head, and we the members of his body, the fulness of him who filleth all in all; wherefore it is declared that we are—"one body: for we are all partakers of that one bread." 1 Cor. x. 15, &c. Therefore, we think ourselves warranted to conclude, that private communions, or, to use their own heathenish style, sacraments, given in secret to people on death-beds, as a *viaticum*, a provision by the way, or a passport into heaven, accompanied with a priestly benediction, and recommendation, that Peter, no doubt, may be ready with

with his keys at the gate! with that other notoriously accursed practice of taking what they call the sacrament, as a test to qualify one for a civil employment in the state, are downright antichristian, damnable superstitions, hellish abominations, ridiculous and devilish hypocrisies, not to be once named among Christians!!!

Moreover, the eating of the Lord's supper is a personal act; and so, like every other act of divine worship and obedience, must be performed by one's own self.—“Let a man examine himself, and so let him eat.”—Therefore we conclude, that infants, idiots, and persons out of their reason, cannot possibly perform it.

Again, it is an act expressive of faith, of the full assurance of faith, of love, gratitude, joy, and obedience to the divine command, to be done also in the manner appointed of the Lord—Therefore (which is of the utmost importance to all to consider), it cannot be eaten by unbelievers, hypocrites, licentious intemperate persons, who, professing God in words, and denying him in works, are enemies of the cross of Christ; nor by those, profess what devotion and seriousness they will, who doubt of their own personal interest in Christ, more than by a dog, who can perform the natural actions of eating and drinking, as well as they.—“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.” Namely, as in the Lord's supper it is represented, broken for the person's own self who eateth thereof worthily, and for the whole election of God, ordained in Jesus Christ unto eternal life before the world began.

What is here said of the Lord's supper, will equally apply to every other act whatsoever of Christian worship and obedience: if faith and love be not the immediate principles of human action, the fruit will only be the production of a corrupt mind, a lust of Satan, and not a fruit of righteousness and of the Holy Ghost.—For whatever is not of faith is sin.—“And if ye love me,” saith the Lord, “keep my commandments.”

If one here ask, can a believer at any time, or in any respect, eat and drink unworthily? We answer by another question, Can a believer do any thing unworthily at all?—If we say, no; “we deceive ourselves, and
the

the truth is not in us.—But “if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.” 1 John i. 8, &c. It is beyond all controversy, that the Corinthian saints and faithful in Christ Jesus sinned; and acted to their own condemnation, when they erred from the truth of the institution, and yet professed to be eating the Lord’s supper; which in reality, and in the sight of God, was not eating the Lord’s supper, but, on the contrary, a coming together, not for the better, but for the worse.—But God who is rich in mercy, for the great love wherewith he loved them, bestowed on them fatherly chastisements, granted them repentance, and remission of that, and of all their other sins through the Lord Jesus Christ, in whom they had believed, and by whom they were reprov’d, correct’d, and instructed in righteousness.

But unbelievers, being altogether dead in trespasses and sins, treading under foot the Son of God, counting his blood of the covenant, wherewith he was sanctified, an unholy thing, and doing despite unto the Holy Ghost, holding him for a liar in his testimony concerning the Son of God, being still flesh, born of flesh, and not born of the Spirit, can in that state do nothing to the glory of God, in the name of the Lord Jesus Christ. “Because the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be.—So then, they that are in the flesh, cannot please God.” Rom. viii. 7, 8.

Lastly, the Lord’s supper must, and can only be, eaten with Christian affection and brotherly love—Not with the old leaven of malice and wickedness; but with the unleavened bread of sincerity and truth; for even Christ our passover is sacrificed for us—And when he shewed his love and suffered for us, he left us an example in all imitable things, that we should follow his steps. Amen.

PART II.

Recapitulation of the most part of the foregoing subjects, in form of question and answer; with various observations interspersed, respecting the state of the patriarchal religion from Adam to Moses, and that of the Jewish church, during the ministry of the prophets and priests under the law, from Moses to Christ; wherein is given a general view of the divine law, moral, ceremonial, and judicial—of the nature, ends, and uses of each—all directly pointing to, and terminating in the final fulfilment of the whole, as declared and established in the New Testament.

Quest. 1. HOW came the heavens and the earth into being?

Ans. “In the beginning God created the heavens and the earth.” Gen. i. 1. “Thus the heavens and the earth were finished, and all the host of them.” Ch. ii. 1. “Through faith we understand that the worlds were framed by the Word of God” Heb. xi. 3. “For from the creation of the world the invisible things of God are clearly seen, being understood by the things which are made, even his eternal power and Godhead.” Rom. i. 20

Q. 2. What is faith in a general sense, such as will apply to all revealed truths whatsoever, whether declared as things past, present, or to come?

A. Faith, in the most general sense, and indeed the only sense, wherein it can be properly considered, applicable to every case whatsoever wherein faith is concerned, is precisely neither more nor less, nor any other thing, but the mere believing or crediting of a testimony. The faith or belief of a human testimony is human faith. The belief of God’s testimony is divine faith; as it is written, “Now faith is the substance of things hoped for, the evidence of things not seen. By it the elders obtained a good report.” Heb. xi. 1, 2.

Q. 3. How doth this divine faith, which is the evidence

gence of the things of God, which cannot otherwise be discovered, come unto the heart and conscience of man?

A. Unto man this divine faith "cometh by hearing, and hearing by the word of God." Rom. x. 14.

Q. 4. Whether then are we to say, that faith is a mere natural act and operation of the human mind? or are we not rather to believe and acknowledge, that like sight given to the blind, hearing to the deaf, life to the dead, and being to that which was not, faith is the peculiar gift of God, an immediate work of his own operation; by a sovereign act of his own almighty power opening the understanding, and manifesting the truth of his word to the heart and conscience of a man?

A. Not the former, but the latter; for God says concerning the believers of his word, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." Eph. ii. 8. "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), and hath raised us up together—with him through the faith of the operation of God, who hath raised him from the dead." Eph. ii. 4—6. Col. ii. 12. "For unto you it is given, in behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil. i. 29. "As many as were ordained to eternal life believed." Acts xiii. 46. "And the Lord added daily to the church such as should be saved." Acts ii. 47. "Then opened he their understandings, that they might understand the Scriptures." Luke xxiv. 45. "The election hath obtained it, and the rest were blinded." Rom. xi. 7. "But God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 6. "Seeing therefore we also are encompassed with so great a cloud of witnesses—let us look unto Jesus the author and finisher of faith." Heb. xii. 1.

Q. 5. Is not the word of God, which is contained in the scriptures of the Old and New Testament, the only standard, and absolute rule, which God hath given to direct us what we are to believe, and do, according to his own will?

A. Un-

72 THE DOCTRINES OF THE GOSPEL

A. Undoubtedly. Thus saith the Lord, "Sanctify the Lord God of hosts himself, and let him be your fear and your dread. Bind up the testimony, seal the law among my disciples. To the law and to the testimony; if they speak not according to these, it is because there is no light in them." Isa. viii. 13, &c. "For all flesh is as grass—but the word of the Lord endureth for ever; and this is the word which by the gospel is preached unto you." 1 Pet. i. 24. "What saith the Scripture?—All Scripture is given by inspiration of God." 2 Tim. iii. 16, &c.

Q. 6. Does the Scripture derive its whole authority, excellency, and use, from God alone, without allowing any addition or diminution from the hand of man?

A. Most certainly; for Paul saith by the Holy Ghost, "Consider what I say, and the Lord give thee understanding in all things." 2 Tim. ii. 7, &c. "Yea, let God be true, and every man a liar." Rom. iii. 4.

Q. 7. What shall men have for their reward, if they add to, or take from the word of God?

A. Everlasting damnation; for thus saith the Lord, "Ye shall not add unto the word which I command you, neither shall you diminish ought from it." Deut. iv. 2. "Every word of God is pure." Prov. xxx. 5—7. Rev. xxii. 18—22.

Q. 8. Is not the consequence most dreadful, if we despise or neglect the word of God?

A. Dreadful as the wrath and terror of the Lord. 2 Cor. v. 14. Psal. xc. 11. "Therefore we ought to give the more earnest heed unto the words which we have heard, lest at any time we should let them slip; for how shall we escape, if we neglect so great salvation?" Heb. ii. 1, 3.

Q. 9. What shall become of those unstable persons, who, being ignorant and unlearned in the word of God, wrest and pervert the meaning of the Scriptures?

A. Peter saith, "They wrest the Scriptures unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Pet. iii. 17, &c.

Q. 10. What is the general sum and principal scope
of

of the whole doctrine of Scripture, wherein all the various lines thereof unite, as it were, in one central point of instruction?

A. "Jesus Christ, the same yesterday, to-day, and for ever." Heb. xiii. 7—10.

Q. 11. Do all the prophets and apostles then agree in bearing one joint testimony concerning Christ and the salvation he accomplished; the prophets testifying before-hand the same things which the apostles afterwards declared came to pass, and that in the due season and manner which had been foretold from the beginning?

A. It is absolutely even so. "The Spirit of Christ in the prophets testified before-hand the sufferings of Christ and the glory that should follow," 1 Pet. i. 10, &c.

Q. 12. Do the apostles expressly say, that they speak none other things than those which the prophets said should come to pass?

A. They do so in the most direct terms, "saying none other things than those which the prophets and Moses did say should come," &c. Acts xxvi. 6—8. ver. 22—24. chap. xxviii. 23. ver. 28. chap. x. 42—45.

Q. 13. Is not the public testimony of the apostles, then, the only true interpretation of the prophetic writings, in opposition to all private interpretations whatsoever, that is to say, commentaries, expositions, or creeds, of human devising.

A. Without all controversy it is even absolutely so; for "the testimony of Jesus is the spirit of prophecy." Rev. xix. 10. "Moreover I will endeavour that you may be able, after my decease, to have these things always in remembrance." 2 Pet. i. 15. to the end.

Q. 14. Did the prophets themselves, with the faithful in their day, fully know the meaning and glory of their own prophecies, according to the clearness of that full and final manifestation now given unto us by the apostles in the New Testament?

A. No; for say the apostles, "As it is written," (by the prophet Isaiah), "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit." 1 Cor. ii. 9. to the end.

74 THE DOCTRINES OF THE GOSPEL

Q. 15. Well then, does it not seem evident, that the prophecies in general, and the Psalms in particular, were not meant to describe the private personal frames, experiences, and exercises of the prophets themselves; but only the things concerning the Lord Jesus Christ, which were to be fulfilled in their own appointed time and manner?

A. This cannot be denied by those who believe the words of the Lord himself: "And he said unto them, These are the words which I spake unto you—all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms concerning me." Luke xxiv. 44.

Q. 16. Wherefore were all these things concerning the Lord Jesus Christ so particularly committed to writing?

A. "Whatsoever things were written aforetime were written for our learning." Rom. xv. 4. Luke i. 1—5. John xi. 30. to the end. John xxi. 24. to the end.

Q. 17. Is not the word of God to be received as infallible truth, upon God's own authority alone, without regard, one way or another, to the opinions of men; even as if there were not another person upon the face of the earth but thou thyself hearing the immediate voice of God speaking directly to thy heart from heaven?

A. Yes: for the apostles say to the believers of God, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe." 1 Thess. ii. 12.

Q. 18. Are not all men every where expressly commanded to repent of their own wickedness, and to believe God, that they may be saved?

A. There is nothing more certain; for God saith, "Who hath an ear to hear, let him hear.—Hear, and your soul shall live.—While the Holy Ghost saith, To-day, harden not your hearts.—Repent and believe the gospel.—Repent and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.—Believe in the Lord Jesus Christ, and thou shalt be saved. God commandeth all men every where to repent. This is his commandment,

mentment, that we believe on the name of his son Jesus Christ, and love one another as he gave us commandment: See the whole Scripture.

Q. 19. Does the belief of God's word, in every instance and respect wherein it is believed and understood as the truth of God, received as such upon his own single and otherwise unsupported authority, amount to absolute certainty, without a possibility of doubt remaining in the heart of the person who finds himself in the possession of that belief?

A. Undoubtedly it does: "For, if we receive the witness of men, the witness of God is greater. — He that believeth God hath the witness" (the Greek word *μαρτυρια* signifies the testimony) "in himself. But he that believeth not God hath made him a liar," (there is no middle way between believing God and holding him for a liar), "because he believeth not the record that God hath given concerning his Son." He that believeth God hath set to his seal that God is true, being fully persuaded, giving glory to God, according to the full assurance of understanding, receiving the word with much assurance and joy in the Holy Ghost. — "Let every man be fully assured in his own mind. — Hast thou faith? have it for thyself before God. Happy is he who condemneth not himself in that thing which he alloweth; for he that doubteth is damned." Consult all the apostles and prophets.

Q. 20. Is there nothing then to be known and understood by us concerning God, his thoughts, and ways, but only through the belief of his own revelation contained in the Scriptures?

A. No surely. "The secret things belong unto the Lord our God, but the revealed things belong unto us, that we may observe all the words of this law." Deut. xxix. 29. 1 Cor. ii. 1, &c. "Canst thou by searching find out God? Job xi. 7, &c.

Q. 21. It is not then by pretended demonstrations of the being and attributes of God, and the fond inventions of human wisdom, that men attain to the knowledge of God?

A. No verily. "The world by wisdom knew not God." 1 Cor. i. 21. "Professing themselves to be wise,

they became fools." Rom. i. 22—24. "They changed the truth of God into a lie," &c. Ver. 25.

Q. 22. So then, as it is not naturally of themselves, by reasoning and vain philosophical disquisitions, that men attain to the knowledge of God, is it only by the divinely communicated belief of God's own testimony concerning himself, that they do positively become possessed of that knowledge?

A. Yes; it is so verily; "for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." Heb. xi. 6. "No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, he hath declared him." John i. 18. "He hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. Little children keep yourselves from idols." 1 John v. 19. to the end.

Q. 23. Is it then indeed no less a blessing than eternal life for a man to know God as he hath been pleased to reveal himself in the Scriptures?

A. The Lord himself expressly says so. "These words spake Jesus, and said to the Father, This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John xvii. 1—4. 1 John v. 19. &c.

Q. 24. Well then, as it is eternal life to know God, what shall be the eternal portion of those who know not God?

A. Eternal death, even the damnation of hell. "Upon the wicked he shall rain fire and brimstone," &c.—Psalm xi. 6. "For in the hand of the Lord there is a cup, and all the wicked shall drink it." Psalm lxxv. 8. "Now consider this, saith the Lord, ye that forget God." Psalm l. 22. "The Lord Jesus shall be revealed from heaven, taking vengeance on them that know not God, and obey not the gospel." 2 Thess. i. 7, &c.

Q. 25. Is there only one God?

A. "There is only one God, one Lord. We know that an idol is nothing in the world," &c. 1 Cor. viii.

STATED AND VINDICATED.

Q. 26. What is there not a Trinity, or threefold distinction of persons in the one God?

A. God himself expressly declares that there is. And if God declare it, who can deny it, without giving the lie to God? "There are three who bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." 1 John v. 7. Baptism is administered in the name of the Father, and of the Son, and of the Holy Ghost. Mat. xxviii. 19, &c. The Holy Ghost salutes and blesses the believers in this manner, saying, "The Grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Cor. xiii. 14.—Even as Moses and Aaron also were commanded to pronounce in the name of the Lord a like threefold blessing over the church in the wilderness, answering to this apostolical benediction to the saints—"And the Lord spake unto Moses, saying," &c. Numb. vi. 22.

Q. 27. Thus it appears then that these Three are one, undivided in nature, Godhead, substance, power, and glory; but why is this threefold distinction called personal, or a distinction of persons in the one God?

A. Because the Scripture so distinguishes them according to the respective personality of each. The Son is declared to be "the brightness of his Father's glory, and the express image of his person—the image of the invisible God." The Son says, "I am in my Father, and my Father in me. I and my Father are one." The Holy Ghost is sent by the Father—is sent by the Son—is the Spirit of the Father, and of the Son. He proceedeth from the Father and from the Son, and is the Lord the Spirit. "These three are one." See and consider all the Scriptures.

Q. 28. As it is according to the Scripture truth, then, to believe, that the Father is one person, the Son a second person, and the Holy Ghost a third person, in the undivided unity of the Godhead, are not the personal properties belonging to each of these three, by which they are distinguished one from another, namely, of the Father to beget the Son, of the Son to be begotten of the Father, and of the Holy Ghost to proceed from the Father and from the Son, and that from all

eternity to all eternity, essentially inseparable from the respective persons to whom they belong, and incommunicable to the other two?

A. Undoubtedly, these personal properties are essential to, and inseparable from the respective persons to whom they belong; and, consequently, incommunicable to the other two persons in Godhead; for the Godhead is not divided into parts, but the persons are distinct, and the Godhead one: as evidently appears from this declaration, "These three are one," and "God is one."

Q. 29. Is there then any priority, and posteriority, so to speak, superiority, inferiority, or pre-eminence, of one with respect to another, subsisting among the persons in the Godhead—that is, in other words, to say, is there any of these persons before or after, above or below another, in point of being, nature, substance, power, Godhead and glory?

A. No verily? unless we blasphemously deny that these three are one, and that God is one: for how can that which is one, be before or after, above or below itself? Moreover, God saith, "I am God, and there is none else. I am that I am. This is my name, and my memorial to all generations."

Q. 30. Is there any ground then to object against this revealed Trinity of persons in the Godhead, upon account of any supposed absurdity implied therein, or by reason of our incapacity of comprehending it?

A. No surely; unless we are to object against the being of God, because he is great, and we know him not, and the greatness of his power, who can understand?—For "None knoweth who the Son is but the Father; and none knoweth who the Father is but the Son, and he to whom the Son will reveal him.—But the Spirit searcheth all things, yea, the deep things of God.—When he, the Spirit of truth is come, he will guide you into all truth.—It is the Spirit that beareth witness, because the Spirit is truth."

Q. 31. Are those persons then absolutely without all real knowledge, and understanding whatsoever, of the one living and true God, even downright atheists, in God's account, and mere idolaters, profess what they will

will besides, who do not believe and acknowledge God's own express testimony concerning himself, as God the Father, God the Son, and God the Holy Ghost, according to their several distinct, essential, personal properties in the unity of the one eternal, indivisible Godhead?

A. God hath declared no less. For "He that believeth not God, hath made him a liar, because he hath not believed the record that God hath given of his Son.—He that denieth the Son, denieth also the Father.—He that honoureth not the Son, honoureth not the Father—he that hath not the Son, hath not the Father—whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 John 9.—And if any man have not the spirit of Christ, he is none of his—but is without Christ, without God, and without hope in the world." Eph. ii.

12.

Q. 32. Does the whole hope of mankind, then, according to the gospel of salvation, evidently hinge upon the truth and reality of the eternal Trinity, the eternal Father, the eternal Son, and the eternal Spirit, who are one God Jehovah, as revealed by himself in the Holy Scriptures; so that if a man be without the belief and understanding of this eternal truth, he is at the same time without any part or lot in God's eternal salvation, which was ordained from everlasting, for those who shall be partakers thereof, and effected, by the one undivided power and wisdom of these Three who are one, according to the personal part and office, which each of these Three respectively sustain and fulfil in the fulness of the time, and in the manner appointed?

A. This cannot be denied by those who believe what is written, that God, even the Father, "so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have eternal life—When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, &c. Gal. iv. 4—6. There is one mediator between God and man, even the Lord Jesus Christ—Who through the eternal Spirit, offered himself to God—Know ye not, believers, that ye are the temples of God, and the Spirit

THE DOCTRINES OF THE GOSPEL

Spirit of God dwelleth in you:—Because ye are sons, he hath sent forth the Spirit of his Son into your hearts, crying Abba, Father—Give not the Holy Spirit of God, whereby ye are sealed to the day of redemption.”

Q. 33. Seeing, then, God the Father is the person sending, God the Son is the person sent, and God the Holy Ghost, who is the Spirit of the Father and of the Son, is the person proceeding and sent forth from both the Father and the Son, to glorify them, by taking of theirs, and shewing them unto the heirs of eternal life, who are sanctified and sealed by him through the belief of the truth unto the day of eternal redemption; are not the principles of those men to be held in detestation, and themselves accursed, who hold that the belief of this revealed doctrine of the Trinity, is not essential to the knowledge of the one living and true God, and to the eternal salvation of those to whom it is declared in the Scriptures?

A. Undoubtedly, such persons as give the lie to the Father, the Son, and the Holy Ghost, in their record concerning themselves, who are one, are held accursed of God, and their principles are to be held in perfect detestation by that charity which rejoiceth not in iniquity, but rejoiceth in the truth. For this is the salutation of God, “If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha—And if any man deny me and my words, him will I also deny before my Father, and the holy angels, saith the Lord.—Who is antichrist, but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son.” 1 John ii. 22, 24.

Q. 34. What then are we to account of every such wicked person, (whereof there are many at this day) as denies, for instance, that the Lord Jesus Christ the Son of God, is truly, properly, and eternally the very God Jehovah?

A. We are to account every such person, truly and properly a very liar, and an antichrist, who denieth both the Father, and the Son, and the Holy Ghost, to whom he gives the lie direct by holding their record for a lie.—For “to the Son he, the Father, saith, Thy throne, O God, is for ever and ever.” Heb. i. 8, &c.—Again, it

it is written, "Look unto me," &c. Isa. xlv. 22, 24.—
 "For we shall all stand before the judgment seat of
 Christ," &c. Rom. xiv. 10, 13.—"Wherefore God
 also hath highly exalted him," &c. Phil. ii. 9, 12.—
 "None else is judge but God—All judgment is com-
 mitted unto the Son" John v. 24, &c.

Q. 35. In what state and character then with respect
 to the faith and salvation of God's elect, are we to con-
 sider those men who pretend indeed to allow and main-
 tain that the Lord Jesus Christ is God, the most high
 God Jehovah, but at the same time, absolutely deny
 that he is the eternally begotten Son of God, that is to
 say, essentially and personally, in a manner by us incom-
 prehensible, the Son of God, according to the divine na-
 ture; contending, some of them, that he is called the
 Son of God only with respect to his destination unto and
 fulfilment of the mediatory office; and so they call the
 only Begotten of the Father an official Son, a Son
 merely by office, as they express it, upon account of
 his coming in the flesh, and bringing many sons un-
 to glory; others of them again alledging that he be-
 came the Son of God only when he became the Son of
 Mary, in a manner, expressed by themselves, utterly
 horrible to imagine—saying equally blasphemous things
 also concerning the Holy Ghost.

A. Against God they have spoken, and to God
 himself let them answer.—May God, if it be his holy
 will, open their hearts to know the truth, and deliver
 his own elect, from the damnable lies and hypocrisies
 of such men, who resist the truth themselves, and seek
 to turn others away from it!—But that the Lord Jesus
 Christ, who is the same yesterday, to day, and for ever,
 is truly and properly God, as the eternal only begotten
 Son of the Father; even as the Son of God from all
 eternity to all eternity, according to the divine nature,
 without variableness or shadow of changing, being
 God as he is the Son of God, and the Son of God as
 he is God, who was, and is, and is to come, the Al-
 mighty, whose name is the WORD OF GOD—is
 proved in opposition to all gainsayers, by these express
 declarations of God, together with the whole connect-
 ed chain of scripture testimony, speaking concerning
 him

him who is the Lord God over all, blessed for ever. Amen—"In the beginning was the Word, and the Word was with God, and the Word was God," &c. —"And the Word was made flesh," *that is, as written in another place, God, the Son of God, was manifest in the flesh—and we, say those who knew and believed him, beheld his glory, the glory as of the only Begotten of the Father, full of grace and truth. John i. 1—19.* Here it is manifest; let us reason upon sure ground, the written word, that the person in Godhead, whose name is the Word of God, who is said to be with God, and God, where both his personal distinction and unity in Godhead, as being himself God, are expressly asserted, is the same person, who is declared to be God manifest in the flesh, whose glory, when seen, was "beheld as the glory of the only Begotten of the Father, full of grace and truth—in whom it pleased the Father, that all fulness to his church should dwell—for in him dwelleth all the fulness of the Godhead bodily."—Who, on the review of having perfected the work of redemption in his own blood, saith unto the Father, "Father, I have glorified thee upon earth; glorify thou me with the glory which I had with thee before the world began." John xvii. 3. Here again, it is evident, that the human nature, which he, who was in the form of God, and who thought it not robbery to be equal with God, took upon him in time, had no being, not to speak of glory with the Father before the world began, that is from all eternity; and to speak of a decree or destination to an office, having glory as a person with God before the world was, is equal absurdity and blasphemy. But the whole mystery is solved by observing, that the Word that was with God, who, in this passage, addressing the Father, expressly styles himself the Son of God, and asserts, that he had glory with the Father before the world was, speaks of himself as God, and the Son of God, in and with the Father from everlasting.—To the same purpose in the book of Proverbs, he declares himself, who, and what he was, from the beginning, before the worlds were created, saying, "I was always before him, as one brought up with him, speaking to us in such language as men might understand, rejoicing

in the habitable parts of his earth, and my delights were with the sons of men."

It is to no purpose to object, as some frivolous wicked cavillers do, that because in this place he calls himself Wisdom;—and wisdom, as they, very wisely, no doubt! observe, is a word, in the original tongue, of the feminine gender, and therefore Wisdom cannot mean a person in the Godhead, but only an attribute of the divine nature.—Is Wisdom then, considered only as an attribute, really a partaker of the female sex?—If there was any wisdom, even in the least degree, residing in such sophisters, they would blush for their own folly.—God is said to be Love; and love is a word, in the inspired language, of the same gender, as they speak, or kind, with wisdom—does that denote any thing female in the Godhead?—The words Holy Ghost, in Greek, are neither in what they call the masculine or feminine termination, but in the neuter—will they therefore say, that the Holy Ghost is only an attribute, and not a person, in the Godhead?—Although one could scarce believe it, the folly of this objection, here refuted and laughed at, has been propagated from the highest fliers to the lowest creepers in the way of blasphemy against God.

But to proceed, Christ is expressly declared, and known by them who believe him, to be "the power and wisdom of God." 1 Cor. i. 23.—And counted worthy of more glory than his faithful servant Moses, in as much as he who hath builded the house has more honour than the house; for every house is builded by some man; but he who built all things is God. And Moses verily was faithful as a servant for a testimony of those things which were to be spoken after; but Christ as a Son over his own house." Observe, God is said to have built all things, and to have more honour than the building, as the builder of a house is greater than the house; and God who built all things is here asserted to be the Son, who also ruleth as Lord over his own house. Heb. iii. 4, &c.

Q. 36. Are the works of creation then, of preservation, providence and government, equally ascribed to the Son as they are unto the Father?

A. They

A. They are, in direct terms. "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his Father's glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, (say believers) sat down for ever on the right hand of the Majesty on high. Heb. i. 1, &c.—To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 1 Cor. viii. 7.—All things were made by him, and without him was not any thing made that was made."—Observe, this is said of the Word that was with God, and was God—For by him "all things were created," &c. Col. i. 16—18.—Observe, all this is declared not of the Father, but of the Son, as appears from the connection carried on from the thirteenth verse, where the creation of all things is equally attributed to the Son of God, as the redemption of his people by his own blood—Was he the Son of God when he redeemed them? God says, He was the same when he created them. And consequently as there was nothing but God before the creation, he was the Son of God from everlasting to everlasting.—The Son says, "My Father worketh hitherto, and I work—whatsoever the Father doth that also doth the Son—I and my Father are one"—not one person, as already proved, but one God with the eternal Spirit.

Q. 37. Are not then, along with the same works, all the same names, titles and attributes, peculiarly belonging to the Godhead, equally ascribed to the Son as to the Father?

A. Nothing is more clearly and fully declared in the whole Scriptures. Is the Father the only true God? The same is the Son of the Father, the Lord Jesus Christ, whom he hath sent. John xvii. 3. and 1 John v. 19.—Was it God who sent forth his Son made of a woman? Gal. iv. 4. The same was the Son who came forth from the Father.—"Christ came in the flesh—who is over all, God blessed for ever and ever. Rom. ix. 5.—God was manifest in the flesh—For this purpose

purpose was the Son of God manifested, that he might take away our sins."—Did David in spirit call the Father Lord? The same he calls the Son of the Father—"The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool." Did the Lord, even Jehovah, lay the foundations of the earth, and are the heavens the work of his hands? This very work by this very name is expressly attributed by the Father to the Son.—"To the Son he saith, Thy throne, O God, is ever and ever, the sceptre of righteousness is the sceptre of thy kingdom—and thou, Lord, hath laid the foundations of the earth, and the heavens are the work of thy hands." Psal. cii. Heb. i.

Observe, from a comparison of the two last quoted passages from the Old and New Testament, that our translators of the Bible have proceeded upon the authority of the Holy Ghost, in rendering the Hebrew name which God appropriates to himself, Jehovah, which signifies I AM, by a Greek term, answering in our language to the word LORD; and that universally, in the prophetic writings, where the name JEHOVAH is found in the original they have ordered the name which in our version answers to it, to be printed, for distinction sake, in capital letters, thus, LORD, that every reader may remark it—and if this be remarked, as it ought to be, it will appear that although the peculiar name of God, Jehovah, occur many thousands of times in the Old Testament, it is for the most part, with very few exceptions in comparison, wherein it is applied as personally belonging to the Father and the Holy Ghost, appropriated by the Son of God as expressive of the Godhead and glory of his person.—Thus, for instance, to avoid a long detail of proof in this most essential article of the Christian faith, when the angel of the Lord, who in the New Testament is called the Son, whom the Father sent, appeared to Moses in a flame of fire, out of the midst of the bush, "and Moses said, I will turn aside to see this great sight; when the Lord saw that he turned aside to see, God called unto him out of the bush, and said, Moses, Moses—draw not nigh hither—Moreover he said, I am the God of thy father, the God of Abraham, the God of

85 THE DOCTRINES OF THE GOSPEL

Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt—and I am come down to deliver them.—And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me, &c. *Exod. iii. 13—16*—Read the whole passage in the Bible, and observe, The angel of the Lord, that is to say, the Sent, or Messenger of the Lord, here expressly declares himself to be God—JEHOVAH—I AM THAT I AM, saying, Say unto the children of Israel, I AM hath sent me unto you—This is my name for ever, and this is my memorial to all generations.—And so the saints praise him, saying, Thy name, O Jehovah, endureth for ever, and thy memorial, O Jehovah, throughout all generations. *Psal. cxxxv. 13*.—And Stephen, full of the Holy Ghost, makes this observation infallibly certain, that it was the angel of the Lord, called elsewhere the Messenger of the covenant, even GOD JEHOVAH, I AM THAT I AM, the Lord Jesus Christ the Son of God, the one Mediator between God and man, that appeared to Moses, and called him to be his faithful servant, and gave the lively oracles unto him to deliver unto the people. *Acts vii. 37, 38*.—For the same reason it will appear equally certain, that the same eternal, self-existent person in Godhead, who gave the law, who calls himself Jehovah, the God of Abraham, Isaac and Jacob, was he who appeared and spoke to all the fathers and prophets, from the beginning of the world until his manifestation in manhood in the fulness of time, even the eternal only begotten Son of God, the Lord Jesus Christ, whose goings forth have been of old from everlasting, the same yesterday, to-day, and for ever, who says, I am the first and the last, the Alpha and the Omega, the beginning and the ending, who was, and is, and is to come, the Almighty, Emanuel, God with us—To whom be glory for ever. Amen!*

2 38.

* Unto the Son he saith, "Thou Jehovah." *Psal. cii. and "Thou Lord," &c. Heb. i.* Now that this relates to the Word, or to

Q. 38. It being demonstrated then from the Scripture, that the Lord Jesus Christ is the everlasting self-existent God, even Jehovah, one with the Father and the Holy Ghost, the eternal only begotten Son of the Father, according to the divine nature, substance, Godhead and glory; being the Word that was with God, and God, who had glory with the Father before the world began, by whom all things were made, and without whom nothing was made that was made, for by him were all things created, who in the fulness of time

to the divine nature of the Son, who was the Word with God, and God, the Son, who had glory with the Father before the world began, is evident from this consideration, viz. That the psalmist and the apostle expressly attribute the creation of the world to him; which evidently belongs to the Word, or the Son's divine nature, and cannot possibly be understood of the Son with respect to his human nature. But I need not insist upon this; for in the Hebrew text this psalm is expressly addressed to Jehovah. Now Jehovah is the incommunicable name of the self-existent God, who was the God of Israel. Whatever latitude may be allowed to the word *Qas*; God, yet Jehovah is appropriated to that one God alone, in contradistinction to all others, who are only called *Qas*; gods, and are not so by nature and in reality. Accordingly Moses saith, Thou hast avouched Jehovah. (as it is in the original, viz. the self-existent God, distinguished from all others by that name, though we translate it the Lord) this day to be thy God. Deut. xxvi. And again, the Lord (Jehovah; the same self-existent God) hath avouched thee this day to be his peculiar people, v. 18.—Thus the psalmist says to him, that his name is Jehovah. Psal. lxxxiii. Nay, God himself says, I am the Lord. (it is Jehovah in the original); that is my name. Isa. xlii. And whereas, according to our translation, God commanded Moses, saying, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, &c. we ought to read thus, according to the original, Jehovah, even the God of your fathers, &c. sent me unto you. This is my name for ever, and this is my memorial to all generations. Exodus iii. So that the name Jehovah is the memorial, or the name by which God would be called and known; and not the following words, the God of your fathers, &c. which are only affirmed of him whose memorial or proper name is Jehovah. For so the prophet explains it, saying, (not as we translate it, even the Lord God of hosts, the Lord is his memorial; but) even Jehovah the God of hosts; Jehovah is his memorial, or peculiar name. Hosea xii. 5. So that Jehovah does as strictly signify the self-existent God as any one name can possibly denote any one individual being whatsoever. Moreover in all these passages it is the Son personally that speaks of himself by the name Jehovah, save only in the first two, viz. Psal. cii. and Heb. i. where the Father personally speaks to the Son as the brightness of his glory, and the express image of his person.

was made of the woman, made under the law; is it not also equally evident from Scripture, that in time he took upon himself the form of a servant, and became the son of man according to the flesh, or the human nature?

A. This must be acknowledged, as all our salvation, desire and delight; and cannot possibly be denied by those who believe the Scriptures.—For immediately upon the fall of Adam, he was promised as the seed of the woman—promised also, as the seed in whom all nations should be blessed, which seed was Christ, unto Abraham, who rejoiced to see his day afar off, and was glad—made of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by his resurrection from the dead—that is, determined and demonstrated to be the Son of God with power, and by the voice of God from the excellent glory, pointed out and rested upon by the Holy Ghost—“Now the birth, &c. Matt. i. 1. Luke i.—Without all controversy great, &c.—Because the children were partakers of flesh and blood, &c.—For such an High Priest became us, who is holy, &c.—Glory to God in the highest, &c.—Unto us the child is born, unto us the Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Isa. ix. 6. Emanuel God with us.”

Observe, This substantial union of the two distinct natures, the divine and the human joined together, in the one person of the Lord Jesus Christ, the Mediator between God and man, without division or confusion, subsisting in him for evermore, perfectly accounts for all those various essentially distinct and opposite properties and characters, which are united in and ascribed to the one complex person of Emanuel, according to the several respective powers, capacities, and operations of these two infinitely different natures. Thus, according to the divine nature, he is the Eternal, God, Jehovah, who was, and is, and is to come, the Almighty, &c. According to the human, the man Christ Jesus, the Son of man, the seed of the woman, bone of our
bone,

bone, blood of our blood, and flesh of our flesh, in all things made like unto us except sin; put to death in the flesh, quickened in the Spirit, crucified through weakness, raised through the power of God, exalted and set on the right hand of the Majesty on high.

Hence also these two natures being still joined and subsisting in the one person of the Mediator.—God is said to have laid down his life for us, to have purchased his flock with his own blood.—He is said to have done nothing, to have spoken nothing, and to have known nothing of himself, but only as the servant of the Father, having received from the Father a commandment to lay down his life for his sheep, and to take it up again.—And hence, in this respect, and in this only, he says, My Father is greater than I.—Lord, I am thy servant, truly I am thy servant, the son of thy handmaid, thou hast loosed my bands—I come to do thy will, O my God, thy law is within my heart.—And the Father says, Behold my servant whom I have chosen, mine elect in whom my soul is well pleased.—For he shall magnify the law and make it honourable.

In a word, through the whole book of Psalms, and all the prophets, the Spirit of Christ testifies before hand of his sufferings and following glory, which the apostles also more clearly and fully declare as accomplished by him in his complex person as God-man the Mediator; all of them equally and universally attesting his eternal Sonship and Godhead, manifested and operating in his assumed manhood.

Finally, we may conclude, that there is no knowledge of salvation without the belief and understanding of this revealed essential distinction, and now everlastingly inseparable union of the divine and human natures, in the one person of Emanuel, the alone Mediator between God and man; the Lord Jesus Christ, the Son of God and the Son of man, in these two distinct natures, and one person for ever.

Q. 39. Are not the same incommunicable names, titles, attributes, and works of Godhead, ascribed also to the Holy Ghost in person, as to the Father and the Son; whereby it appears that he is truly and properly God Jehovah, even as the Father and the Son; personally

nally distinct, but one with them in Godhead, substances, power, and glory?

A. This the Scriptures universally declare. He is the Lord the Spirit. "In the beginning God created the heavens and the earth: and the Spirit of God moved upon the face of the deep. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. He sent forth his Spirit, and they were created. The Spirit of the Lord hath made me, and the inspiration of the Almighty hath given me understanding.—Wherefore I give you to understand, that no man, speaking by the Spirit of God, calleth Jesus accursed, and that no man can say that Jesus is the Lord but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit—the same Lord—the same God, which worketh all in all," &c. 1 Cor. xii. 4—7. And those who lied to the Holy Ghost lied not unto men but unto God. Know ye not, believers, that ye are the temples of God, &c. 1 Cor. iii. 16—18.—What, know ye not that your body is the temple of the Holy Ghost, which ye have of God, and ye are not your own? Chap. vi. 19.

Observe, the temple of God and the temple of the Holy Ghost, the Spirit of the Father and of the Son; are one; therefore the Holy Ghost is God, one with the Father and Son, whose Spirit he is; to whom, with the Father and Son, all worship, love, and obedience, are due.

Q. 40. Is not the Lord Jesus Christ, the Son of God and the Son of man, having the divine and the human natures truly and for ever united, as already declared in his own one person, who therefore is called Emanuel, which, being interpreted, is God with us, the one only appointed Mediator between God and man?

A. He is the one only Mediator between God and man, the umpire, or day's-man, who layeth his hand upon both parties, making intercession and peace in his own blood, being the messenger with God, of whom Elihu speaks, the interpreter, one among a thousand, to shew unto man his uprightness, in whom God is gracious to man, saying, Deliver man from going down to the pit, for I have found a ransom. Wherefore the

Lord

Lord is well pleased for his righteousness sake, because he hath magnified the law, and made it honourable; and concerning him the Father saith, "This is my beloved Son in whom I am well pleased. Hear ye him. And all things are of God," say the apostles, "who hath reconciled us to himself through Jesus Christ," &c. 2 Cor. v. 18. to the end. And to this express purpose it is written, "The law" (namely, the whole dispensation of God's revealed will, communicated by Moses and the following prophets) "was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels* in the hand of a mediator. Now a mediator is not a mediator of one; but God is one—For there is one God and one mediator between God and man, the man, Christ Jesus.—For this cause he is the Mediator of the New Testament."

Q. 41. Seeing then there is only one Mediator between God and man, even the Lord Jesus Christ, the Mediator of the New Testament, in what light are we to consider Moses, who stood between the Lord and the people to shew them the word of the Lord, when they were afraid by reason of the fire, and went not up into the mount? was not Moses the mediator of the Old Testament?

A. Moses cannot possibly be called a mediator in any other sense whatsoever than that of a faithful servant and messenger, as all the other prophets also were, commissioned and qualified by the one Mediator, the Lord Jesus Christ, for the sole purpose of declaring his words, and executing his will among those unto whom they were sent. "Moses verily was faithful as a servant in all his house for a testimony before-hand; but Christ as a Son ruling over his own house." Observe, what is true

* Ordained by angels, &c. that is, as explained by Stephen, given by the Lord God the Lawgiver, and received by men through the disposition and orderly array of surrounding ranks of ministering angels appearing with him, in the midst of the devouring flame and fire, upon mount Sinai, from whence he spoke to his faithful servant Moses, and gave unto him, to deliver unto the people, the two tables of the testimony, with all the words and ordinances contained in the law, to be recorded for an everlasting memorial of the Lord, the one eternal Lawgiver and King.

49 THE DOCTRINES OF THE GOSPEL

of Moses, as a servant of the Lord Jesus Christ, is, for the same reason, equally true of all the other prophets, who spoke not of themselves, but as they were moved by the Holy Ghost.

Q. 42. In what special character is the Lord Jesus Christ universally represented in the Scripture, as fulfilling his mediatory office?

A. As a prophet, as a priest, and as a king. That he is a prophet, appears, for instance, Acts iii. 22. to the end: that he is a priest, Psalm ex. the epistle to the Hebrews throughout: that he is a king, Psalm ii. 6.

Q. 43. How is Christ represented as executing the office of a prophet?

A. By sending and inspiring all the prophets and apostles, qualifying them for fulfilling their commission; by his own personal ministry while on earth; by providing ministers of all kinds for the service of his own house; by sending the Holy Ghost into the hearts of men to guide them into all truth, &c.

Q. 44. How is Christ represented as executing the office of a priest?

A. By delegating all the priests of old, as his servants, to observe his ordinances, and act in his name, from the beginning of the world, at least from the first preaching of the gospel to Adam down to Aaron, and from Aaron down to his own coming in the flesh, and putting an end to all the typical sacrifices, offerings, and services, by offering himself through the eternal Spirit as a propitiation for the sins of his people; by entering into heaven, their forerunner, with his own blood, having obtained eternal redemption for them, and by living for ever to appear in the presence of God for them, making intercession for them, and assuring them, that as he lives they shall live also.

Q. 45. How is Christ represented as executing the office of a king?

A. By ruling in the armies of heaven and among the inhabitants of the earth, making all things work together for good to those who love him, who are the called according to his purpose, subduing all his and their enemies, by coming in the appointed season to judge the world in righteousness, and to deliver up the kingdom to the Father, that God may be all in all, &c.

Q. 46. How did Christ execute these three offices of prophet, priest, and king, from the beginning of the world to his actual coming in the flesh in a state of humiliation?

A. By his speaking, acting, and governing all things by the ministry of his own delegated servants the prophets, priests, kings, and angels, whom he sent forth in his own name, and enabled to speak, act, and govern, according to his own will, in all things.

Q. 47. How did he execute these offices when he came in the flesh in his estate of humiliation?

A. By continuing for a season all his own servants then in being in their formerly appointed offices, and appointing new ones according to his own will; by going about doing good himself, healing all manner of diseases, preaching the gospel of the kingdom, casting out devils; by further and further explaining all the foregoing testimonies, prophecies, promises, and types concerning himself; and then, finally, by perfectly fulfilling them all in his own person, according to the time and manner foretold in the prophetic writings, as ordained of old from everlasting, until he said, IT IS FINISHED.

Q. 48. What is meant by Christ's estate of humiliation?

A. His coming in the flesh, &c. according to the Scriptures?

Q. 49. What is meant by his estate of exaltation?

A. His rising from the dead, &c. according to the Scriptures.

Q. 50. How is Christ represented in the Scriptures as executing these his three offices of prophet, priest, and king, in his estate of exaltation?

A. By inspiring and sending his apostles to preach the gospel to every creature, and, in so doing, to shew the meaning of all the prophecies and types concerning himself, to shew how he had made a fulfilment and final end of all the typical priesthoods and sacrifices, and other figurative things, in his own person; by sending the Holy Ghost to open the understandings of men, that they might believe these things, and also to dwell with them for ever, guiding them in to

to all truth, and governing them by that believed truth; by appearing for ever as their high-priest upon his throne to make intercession for them; and by ruling and directing all things for their good, for ever, as their one Lord and King, as he had ever been, and has ever done for them.

Q. 51. When did the Lord Jesus Christ begin to be revealed as the Mediator between God and man?

A. Immediately after the fall of Adam the Lord God said, speaking to the serpent, "I will put enmity between thee and the woman, between thy seed and her seed. He shall bruise thy head, and thou shalt bruise his heel." This is explained and interpreted of Christ, Heb. ii. 14, &c.

Q. 52. In what estate were all things originally created by the Lord God, and man in particular, that we may understand what is meant by the fall of man?

A. "God looked upon all the works which he had created and made, and behold they were very good.—And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. So God created man in his own image; in the image of God created he him; male and female created he them, and called their name Adam in the day wherein he created them."

Q. 53. Wherein consisted that image and likeness of God wherein man was originally created and made?

A. In the goodness and perfection of his whole nature both with respect to his soul and to his body, which completed the man; who was made conformable unto that perfect pattern of human nature which the Lord God, Jesus Christ the Son of God, his Creator, in the fulness of time took upon himself, having in all things, except sin, become like unto his brethren in that nature, which he glorified in his own person for ever, that those who are redeemed by him as the second Adam might become like unto him, when they shall see him as he is, their spirits made perfect, and their present vile bodies changed and fashioned into the likeness of his most glorious body, according to the working of his mighty power, whereby he is able to subdue all things to himself. Now all this is evident from the account

STATED AND VINDICATED.

95

count that the Holy Ghost gives of the renewed and perfected nature of the saints when they shall know as they are known, and apprehend that for which they were apprehended, when the things which are now in part shall be done away, and things which are perfect shall come—declaring, that they “have put off the old man, and put on the new man, which after God is created in righteousness and true holiness, after the image of him who created him.” Eph. iv. 24. Col. iii. 10.

Q. 54. Is it not evident then that man, who was made in the image of God, after the likeness of him who created him, was made by his Creator in the beginning, and bound to continue for ever with all his race and kind, under the obligation of the eternal law of righteousness, which is summed up and comprised in one word, love, comprehending perfect, personal, uninterrupted, universal fidelity, love and obedience, in thought, word and deed, through all time and eternity, to the Lord God his Creator, Law-giver, and King, according to all his revealed will.

A. This is demonstrably certain from the Scriptures, according to the revealed nature of God, and of man created in his own image; for if it be the duty of man now, according to the first and second great commandments, upon which hang all the law and the prophets, to love the Lord his God with all his heart, with all his soul, mind, and strength, &c. it must, for the same divine reason still subsisting, have been the duty of man, as man created in the image of God, from the beginning of his creation, during the whole continuance of his being, for ever and ever so to have done; otherwise, as it is evident, where there is no law, there is no transgression, man might have hated God who made him, held him for a liar, and in all respects trodden his authority under foot, and yet have been innocent still, and guilty of no sin all the while, even before he ate the forbidden fruit!—which in direct terms is flat contradiction to God, absurdity, and blasphemy in the highest degree to conceive as possible to have been. Wherefore we conclude, that man by the very law of his creation, from the first moment of his being, was bound for ever, as well as perfectly able, and, while his innocency

ency continued, perfectly inclined to fulfil all righteousness according to the whole revealed will of the Lord God his Creator, even as much as he was bound to observe that one particular commandment concerning the tree of knowledge of good and evil, which is expressly mentioned as that which he first transgressed.

Q. 55. Unless then we should blasphemously contradict God, and say, that man in his original estate was left lawless, to be his own absolute Lord, and to do what seemed right in his own eyes, a liberty which is not granted to the holy angels, who execute the commands, and fulfil the pleasure of their Creator, must we not believe and acknowledge, that in some distinct manner or other, God from the beginning of the creation, intimated his own law to man, so as to be perceived, understood and observed by him, as the eternal unchangeable rule of righteousness and obedience to him, even as the express tenor and condition upon the observance whereof he was to hold his life and happiness in the favour of his Creator: which is very properly, in this view, called the covenant of works: so that if man in any other point whatsoever, had transgressed that revealed law, he had been equally guilty before God, and fallen under the sentence of death, as he actually became by transgressing of that particular recorded commandment, respecting the tree of the knowledge of good and evil?

A. This cannot be denied if we hold God's own testimony consistent and true. But in what manner it pleased the Lord God originally to communicate his law to man, is not now absolutely necessary for us to enquire; whether by immediate internal inspiration, or by assuming a visible appearance, and speaking as a man to his friend face to face; in both of which ways, the Lord the Mediator in after times, as a prelude of his future incarnation, actually manifested himself and his mind to the fathers, and the prophets. But one thing is certain, man was not left without God, for his lawgiver, witness and judge, even in his original estate of innocency, to invent laws, and rules of conduct for himself, which is the very thing that devils, and men now deceived by devils, are still doing. For it is an universal

universal truth, that without faith, that is, the knowledge and belief of God, and of his will, it is impossible, for man or angel, to please God: for he that cometh to God, must believe that he is, and that he is the rewarder of them that diligently seek him. Far less, are we to imagine, as some, with equal ignorance and wickedness, have even dared to affirm, that there was no moral law, no law directing and commanding his duty, given to man before Moses, or that Moses himself was the lawgiver, and not the Lord alone, who appointed him only as a servant to declare his will to the people; or that the law then given, and committed to writing, was intended only for the tribes of Israel. If any of these had been the case, how could Cain, for instance, have been guilty of murder? or Reuben of adultery and incest, with his father's wife? not to speak of all other transgressions committed by men, at and after the fall; which could have had no existence, and could not have been imputed, if there had been in force, no standing law, given and declared against such practices, in being.

This leads us by the way to observe, that all those self-invented systems of morality, whereof pretended philosophers so vainly boast, are nothing better than practical systems of atheism. For whatsoever is not of faith in God, which cometh by hearing the word of God, is sin. Whence, we conclude, that the moral law, as to the sum and substance thereof, was as expressly given to Adam, and in him to all his posterity, as it was afterwards communicated a second time by the Lord from Mount Sinai, recorded and enforced by the commandment of the Most High, by the hand of his inspired messenger Moses, and all the following prophets. And this with regard to the fourth commandment in particular concerning the Sabbath day, is as evident, and clearly declared, as that God in six days created the heavens and the earth, and rested on the seventh day and sanctified it.

So that we may say of the law, which is the invariable standard of righteousness, the alone rule of man's conformity to the will of God, that, like the fulfilment thereof by the Lord Jesus Christ the Mediator, by

whom also it was given, it was perfected and preached by the Lord himself, and those whom he commissioned and sent forth in the fulness and power of the Holy Ghost, to be the witnesses of his own works and will, long before any of these things were actually committed to writing. So that the written law, like the written gospel, was only a republication, in the way of a divinely authenticated record, of what had been done from the beginning, and publicly declared at divers times, and in sundry manners, by the living voice of God himself, and by all his servants, until, in the time of his own sovereign good pleasure, the same was committed to writing, for an everlasting memorial, to the present, and to all following generations of men upon the earth. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Rom. v. 12, 13, 14.

Q. 56. Is not the fall of Adam, and of all mankind in him, from the original estate of innocence and happiness wherein he was created, by his first transgression against the law of God, laid down in the Scriptures as a foundation-article of the Christian faith, and expressly declared to be a typical resemblance, or figurative representation, of the redemption and salvation of man by the Lord Jesus Christ? So that, as by one man's offence came sin, death and judgment upon all men to condemnation, even so might righteousness, the remission of sins, the resurrection from the dead, and eternal life, come upon all the election of grace, through the belief of the gospel, which is by the power and ministration of the Holy Ghost, by the one Mediator between God and man, the Lord Jesus Christ, the Lord from heaven, the quickening Spirit, the second Adam, answering as the antitype to the first Adam, who was made of the earth earthy, a living soul. From whence, will it not appear evident, that, without a due understanding of God's own account concerning the law, sin, death

death and condemnation, which came upon the whole human race, as well as upon Adam himself, by his first transgression, accompanied from that moment, with the universal corruption and depravity of our whole nature, there can be no understanding, and consequently no benefit of the gospel of salvation, derived to man through the Lord Jesus Christ? For what is the gospel, but God's own gracious declaration of the law being magnified and made honourable, sin abolished, death destroyed, with him that had the power of death, even the Devil, everlasting righteousness, life, glory and immortality, brought in by the Lord Jesus Christ, and ministered by the Holy Ghost, for the justification and eternal salvation, with peace, quietness and assurance forever, of those who believe, being called according to the purpose of God from darkness into his marvellous light, from the power and bondage of Satan, into the kingdom of the dear Son of God, to reign and shine as kings and priests with him, like the King in the kingdom of their Father for evermore?

A. Undoubtedly, the whole record of God in all its parts, connections and circumstances, must be received and held as of equal truth and authority, having only one eternal Spirit of truth for its author.—And in particular, it is clear as the shining sun, that those who are ignorant of, neglect, despise, deny, or endeavour to explain away the nature and eternal obligation of the divine law, the original transgression thereof by Adam, the imputation of that transgression to Adam himself and to all his kind, the total corruption of the whole human nature following thereupon, and the utter impossibility, according to the inspired testimony and established constitution of things, of a man's being justified and saved by his own works, with other similar declared facts, are in direct contradiction to the way of salvation, and reject the counsel of God against themselves. For there is no redemption by Christ Jesus, the Surety and Mediator of the new covenant or testament, which he fulfilled and confirmed in his own blood, but from the curse of the law; no justification; no salvation but from sin, which came in by Adam, abounded, and reigned unto death over all; no washing of regeneration,

ration, no sanctification by the Holy Ghost, but only from that natural guilt and pollution of sin, which is equally inherent in all men since Adam's fall.

For were there no just charge brought against man, any pretended form of a discharge by the mediation of a surety, would be only a mere shadow and a nullity in itself; were there no reality in the alledged crime, the very name of a pardon would be the highest injustice, and insult to the innocent—And shall we suppose righteousness with man, and unrighteousness with God? God forbid!

Here it may be remarked, that those, whereof there are many legions of almost all denominations of pretended Christians this day in the world, who impugn or wrest the true Scripture doctrine of the fall of Adam; of the imputation of his sin to all mankind; of the total corruption and degeneracy of the human nature consequent thereupon, by which all men are rendered naturally incapable and reprobate of themselves, with respect to any good work or thought before God; of the eternal perfection and unalterable obligation of the divine law, binding all men to absolute personal obedience, and denouncing death to the transgressors thereof; are universally, without exception, found at the same time, and in the same respect, equally the avowed enemies, and opposers of the true grace of God, with respect to the imputation of Christ's righteousness, and the sanctification by the Holy Ghost through the belief of the truth, of those who are redeemed from among men. And while they hold such pernicious principles, although we may hear them talk of certain divine aids and assistances given to the well-disposed, it is undeniably evident, from the whole tenour of their discourses upon such subjects, that, in reality, they attribute all the pretended hope of salvation to their own merits—whereby they prove that they are the genuine sons of the unjustified Pharisee, who said, "God I thank thee I am not like other men," being a generation who seem clean in their own eyes, and yet are not washed from their iniquity in the blood of Jesus, and by the Spirit of God. In feigned words, proceeding from a proud heart, they profess indeed to yield a
a shew.

a shew of a mock compliment of praise to God the Saviour; but in fact, substantially ascribe to themselves their own foolishly alledged vainly expected salvation; hypocritically boasting of their own vain-glorious works, and idle dreams of natural good dispositions and tempers, upon which they most fallaciously build all their boasted plans and terms of acceptance with God.

But in reply to all such damnable lies and sophistries of Satan, those who are sanctified of God the Father, preserved in Jesus Christ and called, being called to enjoy and earnestly contend for the faith once delivered to the saints, have the whole connected testimony of God on their side, to oppose and condemn the adversaries of the truth—Consult for example, and compare the third chapter of Genesis with the fifth chapter to the Romans, and then say, if you can, that these, taken together, with other parallel places of Scripture, do not clearly declare and perfectly ascertain the fall of Adam, the imputation of his original sin to all his race, with the total corruption of their whole nature descending to them by natural generation from their first parents, as also the entrance and continuance of the divine law, as recorded in the sacred word, that sin might appear to be sin, and the wages of sin death, and that no flesh living might expect to be justified by his own works.—And all this is held forth as a representation and figure of grace reigning through righteousness unto eternal life by Jesus Christ the Lord.—“Thanks be unto God for his unspeakable gift, Christ Jesus!”

Q. 57. Besides those already particularly referred to, which being long, ought to be carefully read and considered in their own connection as they stand recorded in the Bible, what other passages of Scripture are they which expressly declare the fall of all mankind in Adam; the total corruption of their nature through this original fall; their now absolute natural inability to produce any good thing; their universal wickedness and enmity against God, actually expressed by them in every thought, word and deed; all which implies their utter incapacity of saving themselves, as being bound, according to the tenor of the divine law, to perfect obedience, and subjected, by reason of their universal trans-

gression thereof, to the sentence of eternal death,^{7sa} workers of iniquity, under the wrath and curse of God?

A. The wisdom of God in Solomon saith, "God made man upright, but he sought out many inventions.—The serpent beguiled Eve through his subtilty.—He was a liar and a murderer from the beginning, and abode not in the truth.—Man is become flesh, for every imagination and purpose of his heart is only evil, evil continually. What is man that he should be clean, &c.—How then can man be just with God, &c.—Vain man would be wise, though he be born like a wild ass's colt.—The heart is deceitful above all things.—The wicked is estranged from the womb, and out of the heart proceed evil thoughts, &c.—Verily, verily, I say unto you, except a man be born again, &c.—The carnal mind is enmity against God.—So then, they that are in the flesh, cannot please God.—There is none righteous, no not one." Paul saith to the believers, "When ye were dead in trespasses and sins, even then he quickened you, &c.—We ourselves also were some time disobedient, hateful and hating one another," &c. The Lord saith to the unbelievers, "Ye are of your father the Devil, whose lusts ye do," &c. Such is God's own account of fallen, natural, unrenewed man—of every man: "There is no difference; for all have sinned, and come short of the glory of God.—But God said, Deliver man from going down to the pit; for I have found a ransom—I have laid help upon one that is mighty to save.—Behold the Lamb of God who taketh away the sin of the world!"

Q. 58. Well then, having seen by the light of Scripture testimony these fundamental truths established, namely, That the law of eternal righteousness, requiring perfect personal obedience, implying a promise of life upon the condition of perseverance therein, and a certain denunciation of death as the wages of sin, in case of transgression, was given to Adam in his estate of innocency, and to all mankind in him; that Adam by transgressing of that law, fell from the estate wherein he was created; that all mankind sinned and died with him in his first transgression; and that, from that moment,

moment, the whole human race, derived from Adam by natural generation, became utterly corrupt; and reprobate with regard to every good work, being by nature children of wrath, flesh, born of flesh, unjust, unclean, in the sight of God; under an absolute impossibility of recovering, or even contributing any thing towards the recovering of themselves from that deplorable estate of sin and misery, involved in which, we come weeping into the world, and groaning, though unconscious of our state, under the burden of our first parents original imputed guilt, our nature utterly degenerated, and lost to holiness and happiness, and ever ready from our childhood and youth upwards, to add to the encreasing load of our desperate wretchedness, treasuring up wrath against the day of wrath, by means of actual transgression;—was not the gospel of salvation, which sounds the glad tidings of great joy to all people, preached to mankind by the Lord God, immediately after the fall, and during the whole of the patriarchal age, that is to say, from Adam to Moses, as well as from Moses to the coming of Christ, and from that period, henceforth to continue, as recorded, to the end of the world, when the Lord himself shall come the second time, with the angels of his power, to raise the dead, and to gather all nations before him, and to judge them by the words which he had spoken to them, while their existence upon earth continued, and the Holy Ghost commanded all men every where to repent, and believe the gospel, saying, “To day, if ye will hear his voice, harden not your hearts?”

A. The same everlasting gospel which is now recorded in the Scriptures of the Old and New Testament, and which is the sum and substance, either in direct terms or by infallible consequence, of the whole of the divine testimony given to man, began originally to be preached by the Lord God himself in these words, addressed to the serpent, in the presence of our first parents, for their consolation, as well as the eternal joy of all the rest of mankind, who in after ages should be called to believe and understand the same, “I will put enmity between thee and the woman, and between her seed

seed and thy seed; he shall bruise thy head, and thou shalt bruise his heel."

Remark: this original promise, and first preaching of the gospel, like the shining light of the morning which shineth more and more unto the perfect day, received new additional brightness and glory by every following word and ordinance, given and instituted by the Lord himself for the manifestation of the Holy One and the Just, until the whole mystery of godliness was fully displayed by the Holy Ghost from heaven, in the fulfilment of every promise, prophecy, and figure of the good things to come, when the Word that was with God, and was God, whose goings forth have been of old from everlasting, was made flesh, and they could say, "We beheld his glory, the glory as of the only Begotten of the Father, full of grace and truth; and of his fulness have all we received, and grace for grace."

That Adam himself believed this early beginning of the gospel of God, and so became the first of the faithful, as he had been the first of the transgressors, seems perfectly evident from this consideration, that after he had heard the denunciation of death gone out against him in these words, "Dust thou art, and unto dust shalt thou return," counterbalanced by the foregoing promise concerning the seed of the woman as the destroyer of death and the Devil, immediately inspired, no doubt, as a prophet, by the Spirit of truth, he calls his wife's name *Eve*, which by interpretation signifies *life*, the living, the life-giving, or the enlivening one, because she was ordained, according to the promise made to her seed, which seed was Christ, to be the mother; which was actually fulfilled in the virgin Mary, the immediate mother of our Lord after the flesh; the mother, says Adam, in respect of her being the first mother of Christ, who is the light and life of men, even the mother of all the living; meaning not only, in this place, the mother of all the human kind, (for that had been sufficiently intimated to them while yet in innocence, by the words, "Increase and multiply, and replenish the earth"), but the mother of all who should be the children of God, and of the blessed resurrection, to live eternally with God by the new life communicated to them by the true
and

and living God manifested in the flesh, and become the first-born from the dead, the first fruits of them that slept. So the apostle expressly says, "As by man came death, by man came also the resurrection of the dead. But every man in his own order," &c.

To this purpose also it has been justly concluded, from the Lord God's making coats of skins and clothing our first parents, that those beasts, with whose skins they were clothed, had been first offered by them, through the express appointment of God, as a sacrifice and burnt-offering, for a figure and representation of the manner wherein the Seed of the woman was in the fulness of time to accomplish the promised redemption, by offering himself through the eternal Spirit, as a lamb without blemish and without spot to God, for the salvation of his people—in which respect he is called the Lamb slain (namely, in a figure or type) from the foundation of the world. It may also be observed, that, in allusion to our first parents being clothed and their shame covered by the Lord God with the skins of those slain beasts, believers are said to have put on Christ, to be arrayed in wedding garments, to be clothed with the righteousness of God as with fine linen, which is the righteousness of the saints.—Eve also, in like manner, with her husband, although mistaking the times and the seasons, which the Father had then reserved in his own power, as clearly as can be conceived, expresses her faith in the promise of the coming Seed, crying out upon the birth of Cain, with the voice of triumphant exultation and joy, so natural to a saint of God on such an occasion, "I have gotten the man the Lord!" not *from* the Lord, as our version reads, but the man Jehovah, as those, who have carefully inquired into these things, with one voice declare.

But, in what manner soever that particular sentiment of Eve's be understood, there is no shadow of doubt remaining with regard to the faith of Abel in the gospel: for Abel brought of the firstlings of his flock, and of the fat thereof, after the manner—What manner? that which God had appointed, surely—"And the Lord had respect unto Abel, and unto his offering. Thus by faith Abel offered a more acceptable sacrifice than Cain."—

Here

Here remark, that Adam, without all peradventure, acted in these sacrifices and offerings as the high priest of the Lord in his own family, whom he had instructed and trained up, as all the faithful have ever done, in the worship and service of God.

Observe also, with the utmost certainty, that God himself, from the beginning, had expressly instituted and publicly upheld all these ordinances, rites, and services of his own worship; otherwise, instead of pleasing him thereby, they would have assuredly brought down a curse upon their own heads, as being guilty of idolatry, superstition, and will-worship; and he would have said unto them, "Who hath required these things at your hand? Your sacrifices are an abomination unto me—for whatsoever is not of faith is sin—and faith cometh only by hearing, and hearing by the word of God."—So it is manifest, that where God hath not spoken, there can be no hearing, and where God hath given no commandment, there can be no obedience to him, nor observation of his will, but only a doing the will of the Devil, as Cain also did, who, though he made a shew of observing some of the outward forms, as hypocritical unbelievers still do, yet, not having believed God in his heart, was rejected with his offering; and his sin, not purged away through the blood of the Messiah, through faith in that blood of the everlasting covenant, lay at his own door, and his punishment was greater than he could bear.

But that God himself appointed all his servants, and services, both with regard to matter and manner, from the beginning of the world to the end thereof, is not left to us to find out and demonstrate by our own reasonings; for he himself hath declared it, saying, "By faith Enoch walked with God, and pleased him." Now in point of faith, and pleasing God by faith in the preached gospel, wherein did Enoch, not to speak here any more of Abel, who is still spoken of, come short more than any other of the worthies who ever walked with God, and served him according to his revealed will in their own generation?

By the way observe again, that "Enoch the seventh from Adam prophesied of the coming of the Lord, with

ten thousands of his saints, to execute judgment," &c.—unto the everlasting confusion of those ignorant blasphemers, who presumptuously alledge, that the resurrection of the dead and eternal judgment were not openly declared, but totally or almost totally concealed, before the coming of Christ in the flesh. Moreover, do we not clearly see in the whole inspired record of the patriarchal times, that for many ages before Moses, tabernacle, or temple, were ever heard of, even from the creation of the world, God had his own regularly instituted services and ordinances of divine worship, prophets, priests, righteous and faithful men, who called upon, and were called by the name of the Lord, and served him from generation to generation, until the time was fully come of engrossing into writing those divinely authenticated records, which preserve the memorial of all these things unto us, upon whom the ends of the world are come. Witness Adam the first of men; Abel the first of martyrs, who sealed his faith with his blood; Seth, in whose days men began to call themselves by the name of the Lord, as the disciples were first called Christians at Antioch; Enoch who walked with God, and prophesied of the coming of the Lord; Jared, Lamech, Methuselah, and Noah the preacher of righteousness, with his sons; Abraham the celebrated father of the faithful, who believed God, and it was counted to him for righteousness, and who shewed his faith by his works; Lot the righteous, whom the Lord delivered from the destruction of Sodom; Isaac and Jacob, heirs together of the same promise; Melchisedeck king of Salem, and priest of the Most High God; Abimelech, who feared God, though Abraham, till better informed, thought otherwise; Job, of whose patience we have heard, who feared God, and eschewed evil; Joseph, who was separated from his brethren, who feared God, and preserved much people alive, who, when tempted to sin, said, "How can I do this great wickedness and sin against God," because God was with him, and who by faith gave commandment concerning his bones; and, last of all, Jethro the priest of Midian, who offered a sacrifice to Jehovah, while Moses and the elders of Israel attended, and joined in the worship.

Upon

Upon the whole, through all this continued chain of testimony and witnesses of the ancient days, we see the Lord speaking to men, the prophets prophesying in his name, the priests, who were then the first-born, and lords of their respective families, in every age and place, building altars, calling upon and called by the name of the Lord, and offering sacrifices, precisely after the manner in a future period enjoined by the Lord to be observed by the house of Aaron, with his brethren of the tribe of Levi, bringing the firstlings of the flock, separating the fat, pouring out the blood, which is the life, as a sign of the promised atonement for the covering and cancelling of their sins, and observing the distinction of beasts clean and unclean, appointed both for sacrifice and food. And, hundreds of years before the separation of the tribe of Levi to be priests in Israel, Abraham offered the tithes of all to Melchisedeck, the then priest of the Most High God in Salem. In a word, as was said before concerning the moral law of righteousness and everlasting duty, which is summed up and fulfilled in one word, Love, and universally binding upon all men in all ages, places, and circumstances, without exception, that, as it was given to Adam in innocence, and left standing in perpetual force as the alone rule and standard of obedience to mankind in all generations, and was only in a solemn manner republished by the Lord from mount Sinai, and committed to writing by his appointed faithful servant Moses, further and further explained, illustrated, and enforced by all the following prophets, as well as by the Lord himself, who sent them, and came upon earth and fulfilled it in his own blood; so here we may, with equal justice and certainty, conclude, that the whole of the ceremonial or ritual law, containing all the instituted ordinances of divine worship and service, as to sum and substance the same with that afterwards given by the Lord, and recorded by Moses, as figurative of the better things which Christ was to do and suffer in the fulness of time, (circumstances only changing according to the dispensation of infinite wisdom, and the different situation of persons and things), was equally instituted by the Lord himself, and punctually observed, according to the measure of grace given

given unto them, by all his faithful servants and true worshippers, from the first publishing of the gospel in the garden of Eden, as by Moses in the wilderness, and all the following train of faithful men, unto the day when the Lord came, and laid upon the cross, It is finished, and gave up the ghost.

With regard to the long apparent delay in committing all these great and marvellous works and ways of God to the fathers, in ancient days, unto writing, which began to be done, in the time appointed of God, by Moses, it evanishes to nothing, if we consider the long-protracted lives of the patriarchs and prophets, both before and after the flood, who were all living witnesses to one another of what they saw, heard, and observed, from the mouth and hand of the Lord; insomuch that three or four ages, at most, of men, who were all of them inspired prophets of God, and in part cotemporary one with another, brought the divine testimony down by living report, being eye and ear witnesses of all these things to within a few years of the death of Abraham, nay, to the ministry of Moses himself; of which any one may be satisfied by consulting a general index annexed to our Bibles: so that, as has been already hinted, the first of the Old Testament began to be written by Moses, as soon, in comparison, after the creation, and first preaching of the gospel in Paradise, as the last part of the New Testament was by John the apostle, after the redemption finished, and the first preaching of the gospel by the apostles, with the Holy Ghost sent down from heaven.

Q. 59. What in particular doth the Scripture say of the gospel being preached to our father Abraham four hundred and thirty years before Moses?

A. Abraham believed God, and it was counted to him for righteousness. Rom. iv. Gal. iii. 6—19.

Q. 60. For what then serveth the law?

A. It was added because of transgression, &c. Gal. iii. 19—21.

Q. 61. Is the law then against the promises of God?

A. God forbid: for if there had been a law given which could have given life, verily, righteousness should have been by that law. Gal. iii. 21, to the end. Rom. iv. 13—19.

110 THE DOCTRINES OF THE GOSPEL

Remark: In these, and all similar passages, by the promise, and promises, which are many, all centering and fulfilled in one person, the Lord Jesus Christ, in whom all the promises are yea and amen, wherefore they are frequently called one promise, we are evidently to understand the gospel, called also the covenant, meaning, the established plan of salvation, confirmed of God by promises and sacrifices unto the fathers, even from the beginning of the world, as all their salvation and all their desire, until the whole, in the fulness of time, was accomplished by the Lord the Mediator.—Thus it is written, “These all died in faith, (or according to the faith), not having received the promises, (that is to say, not having seen the promised good things actually accomplished in their day), but having seen them afar off, and being persuaded of them, they embraced them, and confessed that they were strangers and pilgrims on the earth. Heb. xi. 13.—These all, having obtained a good report through faith, received not the promise (namely, as before said, the promised blessing of seeing with their own eyes, or having reported unto them by the Holy Ghost, the coming, suffering, and following glory of the Messiah, which was afterwards in due season granted to the disciples, and those who heard them), God having provided some better thing for us, (say the apostles), that they without us (without the fulfilment of the things declared in our infallible testimony by the Holy Ghost) might not be made perfect”—namely, with respect to righteousness and eternal life—by means of their own works—not to mention that greatest of all absurdities, held by the pharisaical unbelieving Jews, of men’s being justified and saved through offerings and sacrifices of beasts, with other rites and services of the like kind—which were only shadows of good things to come. But the substance was Christ.

Hence the Lord says, “Abraham saw my day afar off, and was glad,”—and, speaking to his disciples, “Blessed are your eyes who see, and blessed are your ears who hear—for I say unto you, that many kings and great men desired to see and to hear these things, and saw them not—but unto you it is given to understand the mysteries

mysteries of the kingdom."—In the same sense John the Baptist is said to have been greater than all the prophets who went before him; because he could point out with the hand and say, "Behold the Lamb of God." And the least in the kingdom of God, *viz.* under the New Testament dispensation, is greater than John, namely, in respect of the manifestation and knowledge of the Son of God as come in the flesh, and received up into glory.—And finally, the apostles say, "we are God's witnesses unto you, O people—and we declare unto you glad tidings; that God hath fulfilled his promise, in that he hath raised up Jesus Christ again from the dead, as it is written."

Remark also, that by the law in this connection, as distinguished from the promise, or covenant of promise, *viz.* the gospel preached from the beginning, we are to understand that whole complex revelation of the will and way of God, respecting the eternal salvation of men by the Lord Jesus Christ, which he began to republish from Mount Sinai, and afterwards committed to writing by the hand of his faithful servant Moses, and all the following prophets, for a testimony before hand of all those things which were to be fulfilled by the Lord of Moses and the prophets, in the time and manner appointed by the Father.

Be it likewise observed, that the law, taken in this complex view, as comprehending the whole of that divine revelation, which began to be recorded by the heaven-directed ministry of Moses, and which was gradually explained and enforced by all the following prophets, has been very properly distinguished into three general heads, or chief parts, intimately and inseparably for the time then being connected with, and dependent one upon another, but in themselves, each of them, according to their own respective purpose and use, perfectly different from the other two, *viz.* the moral law, the ceremonial law, and the judicial law—as, in conformity to plain undeniable Scripture-sense, they are justly called and distinguished.—Each of these three distinct sets of law requires a separate consideration, as without the due knowledge of them a man can have only

only a very confused understanding of the Scriptures of truth.

1st. The moral law, or the law of duty, is that which is universally binding upon all mankind, in all times, places and circumstances, the alone, the invariable standard of righteousness and obedience to man; the same which God gave to Adam in a state of innocence; which Adam transgressed, and all his posterity in him; which God afterwards summed up in the ten commandments, as recorded in the twentieth chapter of Exodus, written by the finger of God on two tables of stone, and more briefly still in these two commandments, *viz.* 'Thou shalt love the Lord thy God, &c.—and thy neighbour as thyself.—On these two commandments hang all the law and the prophets.—Hence the apostle says, This whole law is fulfilled in one word, LOVE,—*viz.* perfect, perpetual, personal love to God, and to man for God's sake.—The reward of conformity to this law, where this conformity is found, is eternal life;—and the wages of sin, which is the transgression thereof, is eternal death.—By this law every mouth of man is stopped, and the whole world found guilty before God.—Therefore by the deeds of this law there shall no flesh living be justified in the sight of God: for by the law is the knowledge of sin.—It was under this law that the Son of God was sent forth in the fulness of time, made of the woman, (according to the human nature which he assumed), to redeem them that were under the law, that the called according to the election of grace might receive the blessing, even the adoption of sons.—“ Wherefore, when he cometh into the world he saith, Sacrifice and offering, (namely, those offered according to the law of the typical services), thou wouldest not (accept, neither from the sinners, nor me their surety, as an atonement for the covering and cancelment of sin), but a body hast thou prepared for me.—Behold I come, O God, to do thy will: thy law is within my heart.—By the which will of God, as declared in this law, perfected by him the one Mediator and Surety of the New Testament, believers are perfected in point of justification, and acceptance with God, sanctified according to the sanctification which the law required,

not with the blood of bulls and goats, but with the blood of God, justified and washed in the name of the Lord Jesus, and by the Spirit of their God, through the one offering of himself once for all, which the Lord Jesus Christ made for them unto God through the eternal Spirit.

This then is the law whereof Christ is the end, perfection, and final fulfilment for righteousness, justification, and eternal life, to believers; the royal eternal law of their liberty, which they daily look into, love, delight in, and obey; aspiring in the spirit of their minds, and panting after perfectly personal, absolute obedience unto it, in thought, in word, and in deed, as knowing that the Lord their Lawgiver, Mediator, and King, never gave and fulfilled this law for them, with a view to give them thereby a licence to transgress it, because his grace aboundeth to them; but on the contrary, "that the righteousness of the law might be fulfilled in them, walking not after the flesh, but after the Spirit," influenced by the truth.—Conscious however they are, as taught by the Holy Ghost, that although this law be the standing everlasting rule of heart and life to those who are justified from the curse thereof, yet, while in this body, they never attain to this perfection which they desire and labour after, neither are they already perfect, but they follow after, that they may apprehend that for which they are apprehended, desiring still not to be found wrapping themselves in their own righteousness, or conformity to the law, but clothed upon with the righteousness of God, which is by the faith of Jesus Christ, to all and upon all that believe; whose only and eternal ground of boldness and glorying before God their Judge is, not any thing wrought by them, nor even in them, but that alone which Christ finished for them in his own blood: wherefore they say, "Having boldness by the blood of Jesus—justified by his blood—when we were enemies, we were reconciled to God by the death of his Son," &c.—Saith Paul, saith every one of the same spirit, faith, hope, and obedience, "God forbid that I should glory save in the cross of the Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world: and as many

114 THE DOCTRINES OF THE GOSPEL

as walk according to this rule, grace, mercy and peace be upon them, and upon the Israel of God."

2d. The ceremonial, ritual, or Levitical law, contained all those peculiar, figurative, or typical ordinances of divine service which were adopted into the tabernacle and temple worship; which consisted in meats, drinks, washings, sprinklings, sacrifices and offerings of various kinds and manners, with express commandments and particular directions concerning the times, places, circumstances, and persons employed in that kind of ministry: which was to continue in force only, like promissory notes, if we might use the expression, repewed and mutually presented and accepted as it were, between God and his church, from time to time through all the periods of revolving ages, until the last term appointed, when the whole of those shadows and pledges of better things to come were to be utterly removed out of the way, like a cancelled bond, by having an everlasting abolishment put to them, on their final fulfilment in the death of the Lord Jesus Christ; who was the only end, spirit and meaning of all those emblematical representations—so that, like the baptismal water, and the bread and wine in the Lord's supper, they had no meaning, sense, or virtue in themselves, and profited those nothing who were occupied about them, more than an unknown parable, a tinkling brass, or a sounding cymbal, unless they were believed, understood, and used only as significant tokens, like circumcision, the brazen serpent, and the rainbow in the heavens, of God's covenant and the spiritual blessings brought in by the Lord Jesus Christ, and now declared plainly without figure or parable in the gospel by the Holy Ghost—who assures us, that Moses was commanded to make all things according to the pattern shewed unto him in the mount.

Moses wrote of Christ. And those who believed Moses believed in Christ, who appointed Moses, with all the prophets, priests and services of his own worship, ruling as a Son, Lord over all, in his own house, which was also created by him.—So that, if we see not Christ in his mediatorial offices and glory represented and personated by all his servants in their respective offices

offices and services, as the sole Lord and antitype of Moses and Aaron, and Melchizedec, with all the other priests of the Most High God from the beginning of the world, until by his own appearing in the flesh, and fulfilling all things written of him, he put an end for ever to all those orders and typical offices of men, we see nothing as we ought to see.—The vail is still upon our hearts, and we know nothing of the glory of God as it shineth in the face of Jesus.—For undoubtedly, without all peradventure, Jesus Christ, with the things concerning him, is the truth and antitype, represented not only by the priests of old, but even by the tabernacle and temple, types of his body, the truth and antitype of the sacrifices and offerings of every kind; of the manna; of the smitten rock and water which followed them all the way, which rock was Christ, a figure of Christ; of the brazen serpent; of the passover-lamb in particular, for Christ our passover is sacrificed for us.—And so, in a word, of all these things Christ was the spirit, the truth, and meaning, hid under the vail of these emblematical signs and figures, serving for the times then being for shadows of better things to come.—Witness the whole New Testament, particularly the epistles to the Hebrews, the Corinthians, the Galatians, and the Colossians.

It has been already observed from the early institution of priests, sacrifices, and offerings, the distinction of beasts into clean and unclean, the pouring out the blood, and the separating and burning the fat after the manner, Abraham's paying tithes, the surviving brother marrying the widow of his deceased brother, and the like, that the ceremonial law, with all its ordinances of divine service, had been instituted by God immediately after the fall, and was in effect for sum and substance the same from the beginning with that system of divine ordinances committed to writing, according to the commandment of God, by the hand of Moses, with the change or addition only of persons, places and circumstances, as seemed good in the wisdom of God, who at divers times, and in sundry manners, spake unto the fathers by the prophets, till he began in the last times to speak unto men by his Son from heaven, God manifested in the flesh.

So that from the whole, if rightly understood, it will appear, that all the difference between the old and new covenants, testaments, or dispensations of grace and truth, subsisted but in appearance only, according to the less and greater clearness of each, not in the matter, but only in the manner, of the divine administration thereof—As the difference between a divine parable and the divine interpretation thereof; between a promise and its accomplishment; a prophecy and its fulfilment; a type and its antitype; a faithful servant and his sovereign Lord who appointed both the servant and his service; such, and such only, is the difference between Moses with his brethren the prophets, and Christ in their respective offices and services; between the blood of slain beasts and the blood of God the Lord, represented in the Scripture as the Lamb slain from the foundation of the world; between the earthly things which are the figures of the true, and the heavenly things, which are the true things themselves; between the Old Testament and the New; between the face of Moses, meaning his doctrine not yet fully discovered, being under a veil, and the glory of God shining in the face of Jesus, without any veil or shadow over it.—In which respect, the Old Testament is called the flesh, in allusion to the human body, which contains the living spirit within it, and the New Testament, as containing nothing but the meaning of the old, is called the spirit, and the truth thereof, and the Lord Jesus Christ; as being equally, but in divers respects, the subject of both Testaments, is the spirit and the truth of both—And those who worship in the Spirit and in the Truth, are those who rejoice in Christ Jesus, and have no confidence in the flesh, that is in the dead signs, but in the living God only, and his eternal mercies signified and represented by these external signs, whether of more ancient or latter institution—For we speak none other things, say the Apostles, than those which Moses and all the prophets said, should come to pass.

Hence we come to this final conclusion, that the ceremonial law, in conjunction with the express promises, and explanatory prophecies respecting the Messiah to come,

come, comprised the sum total of the present truth of the gospel, as delivered to us by the Evangelists and Apostles of the Lord.—And without a general understanding of this matter, it seems evident, that we can have no real knowledge and understanding of the meaning of the New, more than of the Old Testament: both of which were written to establish this very thing, namely, the manifestation of God in the flesh, to demonstrate the real character of God, as the just God and the Saviour, faithful and just in justifying the ungodly believing in Jesus; and thereby to give the assured knowledge of eternal salvation to those who should believe them.

3d, The judicial law, or that part of divine revelation scattered up and down through the writings of Moses, and referred to by all the prophets speaking of these things, containing a system of rules and regulations respecting merely the civil government, and temporary national policy of the people of Israel, while the sceptre remained with Judah, till the Messiah came, behoved of necessity, to have an everlasting end at the destruction of Jerusalem by the Romans, when their state was destroyed, and themselves, according to the prophecies, scattered unto all the ends of the earth, as they remain to this day, for a memorial of the faithfulness, and a monument of the righteous judgments of God upon the fearful and unbelieving.

Here it may be noticed, that, although in the infinite wisdom and good pleasure of God, these political laws and statutes were particularly calculated for the being and well being of that peculiar people as a nation, so separated from all the other nations of the world, yet they were ordained, as the nation itself also was separated and hedged about by such fences and government, only in subserviency to the kingdom of Christ, which never should be moved; and from a comparison of all circumstances, it appears, that they were all, or mostly all, typical of the better things which are now come, and shall remain for ever. Thus the whole nation in general, being the seed of Abraham according to the flesh, signified the true Israel of God, viz. the believers of the truth in every nation under heaven, who,

who, like Abraham, Isaac, and Jacob, are taught and led by the Holy Ghost.—The land of Canaan, signified the heavenly inheritance, which all saints enjoy with Christ.—The redeeming of the first-born, signified the redemption of the whole church of the first-born by the blood of the everlasting covenant.—The seventh year Sabbath, not to speak of the weekly, and especially the Jubilee, signified the everlasting rest, and the restitution of all things, when the mediatorial kingdom shall be delivered up to the Father, that God may be all in all;—The going up of the tribes three times in the year to appear before the Lord in the city of Jerusalem, signified the gathering of all the people of God into one, under one head, before the Lord in Heaven, whereof the earthly Jerusalem was an eminent type. But time would fail to enumerate all those resemblances between the earthly and the heavenly things, manifestly enough declared in the Scripture.

With regard to their solemn and frequently repeated forms of national covenanting with the Lord, under the direction of their wise kings and prophets, inspired from above; we may remark, that those national engagements, can only be considered as so many public renewals of their oaths of allegiance required of them by the Lord, as the supreme governor and king of Israel, both with respect to temporal and eternal things, to observe all his statutes and his judgments, as faithful subjects, according to their written law, and divinely appointed form of government, till the time appointed, when their kingdom should be shaken, and another kingdom brought in which never should be removed; which was accomplished by Christ, when the other kingdom vanished away.

As there is therefore no mention in the New Testament, of any such national, or even of congregational, or so much as of personal covenants, and engagements of the like kind, in any form whatsoever, it would be manifest superstition, will-worship, and practical blasphemy, for men now to introduce any such forms or imitations of covenants and engagements into the church of God, seeing whatsoever is not of faith is sin. Since, therefore, Christians, we have received a kingdom that cannot

cannot be moved, let us hold fast that grace, that we may serve God acceptably with reverence and godly fear, for our God is a consuming fire.—Let us cleave to God with full purpose of heart, holding fast the form of sound words in faith and love, which is in Christ Jesus—Exercising ourselves always to have a conscience void of offence, both towards God and towards man, in all things adorning the doctrine of God our Saviour, hastening, with our loins girt, and our lights burning, unto his second appearing, when the present things also, which are in part only, shall vanish away; when faith is swallowed up in vision, and hope changed into perfect eternal enjoyment, when we shall see the Lord as he is, and be like him.

Having observed thus much in general concerning the divine law, containing the whole of that part of God's revealed will which began to be committed to writing by Moses, and was completed by Malachi the last of the succeeding prophets; whether respecting the rule and standard of everlasting righteousness and duty to man, which is therefore called the moral law, or the law of man's behaviour and obedience, according to the declared will of God, which is invariable at all times, and binding for ever and ever upon every man in every possible circumstance and situation—or respecting the whole figurative system, containing ordinances and rites of divine service, which is therefore called the ceremonial, ritual, or Levitical law, because the public ministry thereof was chiefly committed to the priests and Levites, and the summary of its precepts is contained in the book called Leviticus; all which served to shadow forth the things which were to be fulfilled and have an end in Christ—or, lastly, respecting the peculiar judgments and statutes calculated for the civil government of the children of Israel, while their state and kingdom continued; which whole system is therefore called the judicial or political law given to that people, to remain in force with regard to them, in subserviency to the fulfilment of the other two by the Lord Jesus Christ, when itself also, like the stars before the light of the morning, was for ever to disappear at the rising and shining forth of the

Sun of righteousness over all the earth, with healing in his wings.——

It ought now to be further remarked, that however these laws, precepts, and institutions of divine appointment, be distinguished, connected, and promiscuously mingled together, throughout the whole of the old Testament writings, they make there but one compleat system of divine revelation, which was the only standard of God's will, during the time then being, unto them, to whom those lively oracles were committed.—Hence the Lord says, by Isaiah, “Bind up the law, seal my testimony among my disciples—To the law, and to the testimony, if they speak not according to these, it is because there is no light in them.”—And by Malachi, the last of the prophets, “Take heed to the law of my servant Moses,” &c. And to the same purpose in the New Testament, “The law and the prophets were until John, since that time, the kingdom of God suffereth violence,” &c.

Observe here, by the way, that the preaching of the gospel by John, which was perfected by the Lord and his apostles, is called the preaching of the kingdom of God, and elsewhere of the kingdom of heaven.—Likewise during the whole personal ministry of the Lord upon earth, and ever afterwards, the day of the Lord, that great and notable day spoken of in the prophets, is called the coming of the kingdom of God unto men; and the believers are called the children of the kingdom of God and of the kingdom of heaven, that is, the church of God, under Jesus their one King, throughout the whole of the New Testament.

But to return again, the Lord says to the Jews, “It is written in your law, the witness of two men is true.” And again, “As it is written in the law,” namely in the Psalms, “They hated me without a cause,” and say they, “We have heard out of the law, that Christ abideth for ever.” John xii.—Meaning, in all these and the like instances, by the word law, the whole complex revelation of God then given to man, contained in the Old Testament Scriptures, sometimes indeed recounted by an enumeration of its several principal parts, as in this passage, “They have Moses

and

and the prophets, let them hear them." And in that most emphatical and more particular one, "The things written in Moses, and in the prophets, and in the Psalms, concerning me, have an end."

But in the complex sense already mentioned, most certainly, that much perverted text in Gal. iii. is to be understood when it is said, "The law was our school-master (teacher, instructor, and governor) until Christ; and we were shut up under the law until the faith came," &c. By the faith here we must undoubtedly understand the faith (or doctrine) afterwards delivered to the saints, by the Holy Ghost sent down from heaven, through the ministry of the Lord and his apostles—for which faith we must earnestly contend, unless we would give the lie to the Holy Ghost as the unbelieving Jews did, desiring to be in bondage again to the beggarly elements, from which Christ hath made his children, even all believers of his doctrine, free.

But, lastly, be it carefully remarked, that neither the whole law, as comprehending God's whole complex revelation from the beginning until Christ, nor any particular part thereof, whether called moral, ceremonial, or judicial, was made void, or rendered of none effect by Christ, who himself gave, established, and fulfilled the whole in his own blood—as it is written, "Do we then make void the law through faith? God forbid; yea, we establish the law," namely, in every purpose and respect for which it was given, as to the whole and every particular part and article thereof—for, said the Lord, "heaven and earth shall pass away, but one jot or tittle shall in no case pass from the law till all be fulfilled."

Thus Jesus Christ the Son of God, Emanuel, "was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written, "For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people: and again, Praise the Lord, all ye Gentiles, and laud him, all ye people."

Of the judicial law we need speak no more. Of the

other two, observe, that Christ was the end, perfection, final fulfilment, and everlasting establishment of the **MORAL LAW**, for righteousness, justification, and everlasting salvation, unto the innumerable multitude of all tongues, kindreds, nations, and languages, from the beginning of the world unto the end of the same, whether Jews or Gentiles, or those who lived, and glorified him, in the patriarchal age; whose Saviour, Mediator, Redeemer, and Surety he became, that he might bring them all to glory.

This law, under which he was made of the woman, comprehending every particular precept and part, whether commanded in the Old or New Testament, of the revealed will of God, comprised in one word, **LOVE**, he left, perfected and eternally fulfilled in his own blood, for the sole rule of righteousness and life unto all his saints for evermore, that therein, as into a true glass, they might daily look, and never forget what manner of persons they are, and ought to be. If we lose sight of the law, we lose sight of sin; if we lose sight of sin, we cannot pray to God as our Father to forgive us our trespasses; prayer is restrained, and we are hypocrites; we lose sight of Jesus the Saviour from sin; we lose sight of the gospel; and, if we lose sight of Jesus and of the gospel, then also of God, and that absolutely. The moment the law is taken away from our view, and our obligation to obedience according to it, the gospel at the same time is removed; for what is the gospel but a declaration that the law is fulfilled by Jesus the Mediator and Surety?—If therefore we mean to rejoice in Jesus, and not to commence downright atheists, christless and godless, without hope in the world, we must hold fast the true doctrine concerning the moral law. If we misapprehend the truth of the law, we most assuredly do, at the same instant, lose all benefit of the gospel. As a man, unconscious of any charge against him, can have no knowledge nor joy in any pretended discharge; if he knows not the former, he must laugh at the latter. If one is conscious of no crime, a pardon he scorns: so all, who mistake the true meaning and use of the law, do the same in regard of the gospel. Wherefore, were it only for the sake of the gospel, we must hold the law.

The

The former has no meaning, and is only an empty sound, unless we consider it as bearing its own due reference to the latter. If you burn, therefore, with zeal for the benefits of the gospel, embrace, love, delight in, and serve in newness of spirit, the law in the Mediator's hand; "being not without law to God, but under the law to Christ." The law bore testimony to Christ, and is now magnified and made honourable by him unto all those who are married unto him, who are joined to him, and one spirit with him. "What God, therefore, hath joined together, let no man put asunder."

Christ was also the whole substance, meaning, spirit, and truth of the CEREMONIAL LAW; under which also, as well as under the moral law, he was made in the fulness of time. This law he also fulfilled in his own blood, but with this difference from the former, that, in fulfilling of it, he abolished and abrogated it for ever, to all intents and purposes, without leaving a shadow thereof behind, in any form whatsoever, to be observed by any of his followers in after times, when the gospel should be fully preached, and the New-Testament revelation perfectly finished.

This may serve to shew the glaring absurdity of multitudes of all denominations, as well as Quakers and Glaslites, who, in spite of all revelation, most glaringly wrest one part of the Scripture; and, if I mistake not, many of them make that wrested interpretation of theirs no less than a term of what they call their Christian communion, how christianly let themselves consider.—I speak of their doctrine and practice concerning abstinence from eating blood. That for a season, and for reasons then given, believing Jews were permitted to observe the customs of their ancient ritual law, and Christian Gentiles, who behoved to eat and drink with them, were commanded in certain instances to conform to the Jewish practices, and in particular, when eating with Jews, to abstain from blood, and for the same cause to abstain from things strangled, because the prohibited blood was mingled with the flesh of creatures that died in that manner. All this, I say, nobody will deny—but observe, that at the same time circumcision,

DOCTRINES OF THE GOSPEL

and sacrifices after the manner of the temple service, were lawfully observed, nay, in some cases commanded, as well as the observation of all the other Levitical usages, to be observed by natural Jews;—which no Christian dare now observe, without being guilty of denying, and apostatizing from Jesus. From whence I firmly conclude, that abstinence from eating of blood, upon pretence of divine authority, is now become a superstitious unchristian practice, and, in its real interpretation, is a flat denial that Christ is come in the flesh, has shed his blood, and freed us not only from the curse of the moral, but also from the bondage of the ceremonial yoke.

This I say in general; but a particular decisive proof of this assertion you may collect, thus, from the original ordinances concerning blood.—It is said, “Ye shall not eat blood in all your generations—for the blood is the life—the life is the atonement—Ye shall pour out the blood—for the blood is the atonement”—and signifies, as a type, the covering of sin.—Now, was not the real atonement made in the blood of Christ? were not all the shadows made to fly away when the true light shined? and do not believers all joy before God through Jesus Christ, by whom we have now received the atonement?—The pouring out of the blood, being for the times then being one of the most striking figures of the good things to come, was a real and a continual sacrifice, among the believers before Christ, offered as often as they had occasion to kill beasts and eat flesh.

Why then, if men are now to observe one species of making sacrifices and typical atonements, do they not observe all things of the kind? or rather, should we not say, Christ has made us free from the ceremonial yoke of bondage in the whole, and in every part? consequently, we dare no more abstain from eating of blood upon the authority of our one Lawgiver Christ Jesus, than we dare pretend, upon the same authority, to take unto ourselves the honour of the patriarchal and Levitical priesthood, and the offering sacrifices, like Abel and Aaron, in the name of the Lord.—Say we this alone? Saith not the Scripture the same?—as it is written, Heb. x. 1.—32. “For the law having a shadow of good things

STATED AND VINDICATED.

things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers, once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sin. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin thou wouldst not, neither hadst pleasure therein (which are offered by the law;) then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins: but this priest, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them: and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of

our.

our faith without wavering, (for he is faithful that
 profeſſed). And let us conſider one another, to provoke
 unto love, and to good works: not forſaking the af-
 ſembling of ourſelves together, as the manner of ſome
 is; but exhorting one another: and ſo much the more;
 as ye ſee the day approaching. For if we ſin wilfully
 after that we have received the knowledge of the truth,
 there remaineth no more ſacrifice for ſins, but a certain
 fearful looking for of judgment, and fiery indignation,
 which ſhall devour the adverſaries. He that deſpised
 Moſes law died without mercy, under two or three wit-
 neſſes: of how much ſorer puniſhment, ſuppoſe ye, ſhall
 he be thought worthy, who hath trodden under foot the
 Son of God, and hath counted the blood of the cove-
 nant, wherewith he was ſanctified, an unholy thing,
 and hath done deſpite unto the Spirit of grace?
 For we know him that hath ſaid, Vengeance belongeth
 unto me, I will recompenſe, ſaith the Lord. And
 again, The Lord ſhall judge his people. It is a fearful
 thing to fall into the hands of the living God."

P I N I S.



CONTENTS.

PART I.

Sect. I. Of the Holy Scriptures,	Page 1
II. Of God and the Holy Trinity,	8
III. Of the creation—The fall—The incarnation of the Son of God, and justification by his blood,	23
IV. Of regeneration—Assurance of eternal life—Sanctification—The law—In what sense believers are free from it,	29
V. The same doctrine continued—and objections answered—Of election—Perseverance of the saints—Their happiness at death—The resurrection—and eternal judgment,	34
VI. Of baptism with the Holy Ghost, and with water,	47
VII. Of the Lord's Supper,	58

PART II.

Recapitulation of the most part of the foregoing subjects, in form of question and answer, particularly concerning
 Faith—The Scriptures—The profit of knowing them—The loss of knowing them not—The harmony of the Old and New Testaments—Repentance—The knowledge of God—and how communicated to men, p. 70—77
 Concerning the Trinity—the Father, the Son, and the Holy Ghost, three Persons and only one God, the same in substance, Godhead, power, and glory—The whole hope of mankind hinged upon the truth and reality of this eternal Trinity of Persons in the Godhead—The manifestation of the eternal Son of God in the human nature, and so subsisting in two distinct natures and one person forever, with the connections and consequences thereof,

- thereof, the salvation and the delight of those who are redeemed from among men—No salvation without the belief of this great mystery that God was manifest in the flesh, &c. p. 77—90
- Concerning the Lord Jesus Christ, the one Mediator between God and man—His humiliation and exaltation—His offices of Prophet, Priest and King—And how by him fulfilled, p. 90—94
- Concerning man created in the image of God—The whole law of righteousness requiring perfect obedience in every point, as well as that particular prohibition respecting the knowledge of good and evil, given to him in the estate of innocency—The fall of Adam, and of all mankind in him—The universal corruption of the whole human nature in consequence thereof—The impossibility of man's recovering himself from that fallen estate—The belief of these things a foundation article in the Christian faith, and absolutely essential to salvation by the Lord Jesus Christ, p. 94—102
- Concerning the gospel preached immediately after the fall—Sacrifices instituted by the Lord God, and offered unto him in the faith of his promise by the first believers, as typical representations and divine pledges of the redemption which the promised Seed of the woman was to accomplish in the fulness of time—Adam and Eve, the first transgressors of the law, the first believers of the gospel—The patriarchal religion, as to form and substance, with all its ordinances and services of divine worship, the same as that of the Jewish church, from Moses until the final fulfilment of all the ancient promises, prophecies, and types, respecting the salvation of the elect by Christ's death, p. 102—109
- What is meant by being under the law until Christ, and believers now not being under the law—The law and the promise contrasted and explained—In what sense the apostles say, the fathers were not made perfect without us—The understanding of the law necessary to that of the gospel, p. 109—112
- The moral law—its nature, end, and use, p. 112—114

CONTENTS.

The ceremonial law,—its nature, end, and use, — — — — —	p. 114—117
The judicial law,—its nature, end, and use—	
Jewish covenanting, not lawful now, . . .	p. 117—119
Recollection of the doctrine concerning the law, as above distinguished into three kinds or parts—	
The prohibition of the eating of blood being a part of the ceremonial law, and containing in its nature a real typical sacrifice, not binding, nor lawful to be observed by virtue of any divine precepts whatsoever, since the distinction between believing Jews and believing Gentiles has been utterly and for ever done away in Christ; which happened at or about the destruction of the temple and the Jewish state, by the hands of the Romans, — — — — —	p. 119—124
Conclusion of the whole, in the words of the Apostle, Heb. x. 1—32.	p. 124

N. B. P. 85. l. 16, 17, Instead of "our translators of the Bible have proceeded upon the authority of the Holy Ghost in rendering"—Read "The Seventy translators of the Bible, and the Apostles, have rendered"—





